

AJJHATTATATFĀLOA

(अज्जत्तत्तलोअ)

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WITH

TRANSLATION IN ENGLISH

AND

INTRODUCTION IN PRAKRTA

A D 1932

मुद्रक
रामपुरीक णी वेद
मेनेन
वेद प्रिन्टिंग प्रेस
जामनगर

જામનગર
શ્વેતામ્બર મૂર્તિપૂજક
શ્રી જૈન સંઘ

તંકુથી

પ્રકાશિત

કૃતજ્ઞતા-પ્રદર્શન

વિદ્યુદ્ગદિખ્યાત પતિ-વર્ધ શ્રીમાન
હરગોવિન્દદાસ ત્રિકેમલાલ શેઠ આ આખો
પ્રાકૃત અન્ય ઝપાતો હતો તે વખતે દષ્ટિગોચર કરી
ગયા હતા અત એ સુત્ર-અનુસંદની અતિને આ
અથતે અકિત ક તા મને દર્શ થાય છે

* * * *

જામનગરના સુવશસ્વી ન્યાયાધીશ મદાશય
શ્રી ભગવાનજી રતનજી વારીઆ બી એ
એવએલ બી એએએ આ મ થના અમેહના
પદુત્રેથી છે-એ કૃષી તમામ નુકો કાગલ રાખી જોયાં છે
અમેજી વિભાગના પ્રમાર્જનમા એ સન્જન-મતાન્યનું
સન્માવણુ સાદા ય મો બુ ઉપયોગી થયુ છે એ
મારે એ વિદ્વાન સદ્ગુણવ્યનો ધણે આભારી છુ

जगद्धिषयान् नन्दुण-प्रयत्नद महात् धमाचार्ये

पाम पुय मुखरेव



शाम्बुविशारद-जैनाचार्य श्री विजयधर्मसुरिजी महाराज



मगल-तवो

णमो मे अरिहताण, मिह्जाणाऽऽयदिमाण य ।
उय-प्रायाण, स्वाह्ण हाव स्वयाण भक्तिवो । ॥१॥

णाण जस्म अणतदंसिसमर्थभोगमिमथायलो
खन्तो जस्स अणप्यकोषणजणकोद्वगिघाराधरो ।
जोई जस्स पुणार धम्ममद्वो भूमहल्लुज्जोअगो
पिम्मन्नाअिअ-मजमो विजयए सो धम्ममूरीसरो ॥२॥

पद अप्पडिमप्पदायविद्वया विस्सोअयारव्वया
दुदतण्णडिघाएकोविअमणस्सथोद्वणप्यअला ।
धेरग्गामयथामणप्यममिअप्पोद्दाममोद्दाणला
भव्वग्ग्यायि गुणायग्ग्यसणिणो ते धम्ममूरीसरा ॥३॥

पत्थावणा ।



सन्वेसि पाणीण इह परमेव एगमेत्त ज्ञेअ च
सुह । तयत्थमेव सन्व जग पवट्टइ, पययइ स-
सबुद्धि-सत्तिसमणुसारेण । परतु किमत्थि कारण
ज, पचेअपाणीसु कुणतेसु वि सुहाय बहु-बहु-
पयत्ता जग दुहग्गत्य? विआरिज्जमाण खलु णव्वइ,
पाणी सुहस्स परिभासमेर अणद्धिण्णु अत्थि ।
अओ सुहस्स सच्च दिस कहममू उवगच्छइ? रुह
च ज्ञेअ साहेउ सक्कइ?

मणूमो जाणइ, विसयाण-भोइअविमयाण
उवल्लभेण सुह लच्चभइ । अवस्म भोइअसाहणाण
समुच्चिसपाडणेण जीवणप्पवाससवधिणीओ
कइवाह कट्ठिणयाओ अमुगअसओ अतमागच्छति ।
परतु तावमेत्तेण सुह नत्थि पप्प । सच्च खलु
भोइअसाहणाण मुजोगेण एगप्पगारेण सुह आणदो

वा अणुभविज्जइ, िंत्तु त सुह, स आणटो वा
 धोरो ग्णनीवी होइ, सतारग्घे अ परिणमइ ।
 न तत्थ सुहाडिमाणो सच्चा । सच्चमुदाय भोइअ-
 साहणजोगो न पज्जत्तो । भोइअसाहणसहस्सो-
 गत्थिईए वि सक्कारवज्जिअस्स अत्तवरणस्स दसा
 असता एव चिट्ठइ । सन्वप्पयारवज्जसाहणेणु
 सतेसु वि असकारिं हिअय परितारमेव अणुभव-
 माण हइ । तस्स जीवण बहुदा सत्त, पाडल,
 वग्ग च थइ । निस्सदेह, भोइअसाहणजोगा-
 धारेण सुह निष्फज्जइ अ परिणाग भमो एव । एसा
 भमदिट्ठी मद्दामिच्छत्त । एआरिस्से घोर-अधयारे
 पाणी अणाइकाठओ पडिआ अत्थि । समग्गा
 तस्स दुदसा एअभममूलेव । एअ अण्णाण जाव
 न विणस्सइ, असभवेय ताव सुहदिसारासुवल्लडी ।

सच्च जीवण जाव न अवचुज्जइ, समुहपमाण-
 साहणाणुअग्घाओ वि माणसपरितार न सवति
 उवसापेड । चित्तस्स दोसा, मणस्स विआरा, अत्त-
 वरणस्स मद्ग्घा साहणमहम्साणुअग्घामज्जे वि

मणूस परितासेति । अंतरजीवणस्स मलीमस-
दसाड धणस्स महासायरो वि, अहिलभुगोलसामज्ज
पि न पहुप्पड सुह दाउ । सुहस्स ठाण अत-
करणमत्थि । त जइ मलरासिआडल हवइ, वज्झ-
साहणजोगा केइहा वि विज्जमाणा हवेज्ज, सच्च
सुहं न होज्जड । परुभरिअभाणे खिविज्जइ जइ
दुद्ध, ता त पि पकरुवमेव भवे, तहेव वज्झ-
साहणेहि उब्भाविज्जमाण सुह पि माणस-रोगेसु
मिलिअ सतिरुव अभवत असतिरुवे परिणमड ।

एएण फुडीभवइ, सुहस्स सपत्तीए अतकरणस्स
निम्मलया अवेखिवज्जइ । चित्तस्म विमलथिई
एव सुहस्स उगम-ठाणमत्थि । सेव सुहस्स सच्चा
भूमिआ । तयत्थ चित्तस्स दोसाण अवणयण-
मावासय । कोह-मय-लोइ-तिण्हा-मच्छर-ईसा-
देस-असूआऽऽई चित्तस्स दोसा सति । मणस्स डमे
विआरा अक्खालिऊण सुहस्स आसाकरण सब्बहा
अट्टाणे एव । इमाण मन्हाण धायणमत्तरेण इद-
चद-नरिंदा अन्नो वा को वि न सकइ सुही-

भविष्य । जेण निअ-अतर-सोहण साहिअ तस्स
 भोडअसाहणनूणदसाए वि, अओ अ पडिक्कया-
 किलेसाण उरगमे वि चित्तस्स सती अयाहिआ
 चिह्ण । अतरसुद्धिधारिस्स नाण-दिडी दूह पि सुह-
 रूव मन्निअ निअ-अप्य-मति सरक्खिउ पट्टुप्पइ ।
 एण्ण सम्म मुणिज्जइ, सच्च सुह कथ अत्थि ।
 सच्च खडु सच्च सुह सयायारे अत्थि । विआर-
 आयाराण सुद्धी णाम सयायारो, भावणा-वट्टणाण
 सुद्धी णाम सयायारो । अहिंसा सच्च-सयम-चाय-
 सतोसाईहि गुणेहि जीवणस्स सक्करण सयायारो ।
 एवभूअ सकारसालि जीवण एव वत्थुओ जीवण-
 मत्थि । वन्थविअ गुणत्त एरविहे जीवणे अत्थि ।
 सचा सुह-मती एवविहे जीवणे णर विउत्तति ।

जस्म अप्य-पुणोजम्म-ईसरेमु नत्थि अत्था,
 विआरिज्जमाणानि वि ताणि तत्ताणि जम्म सद्धा-
 विसया न भवन्ति, स नत्थिओ पुण्वइ । जेसिं
 हिअयम्मि ताणि तत्ताणि पामाणिअत्तणेण परा-
 मरिमिज्जमाणानि वि न परिचिह्णति, तेमु कइवाटा

आयरिसपूअगा वि भवति । एवविहा नत्थिअ-
याए चुच्चमाणा वि नीइ-सयायार-उवासणम्मि
त्पपरा होंति । एवभूआ मणूसा अप्प-पुणोजम्म-
ईसरसमव्भुवगमप-ओअणभूअ ज कायव्वमत्थि,
त ताणि तत्ताणि अणव्भुवगम्मेव कुणति । एव-
विहा दारिसणिअदिट्ठीए नत्थिआ चुच्चमाणा वि
नेटअदिट्ठीए अत्थिआ होंति, स-जीवण-सेअ च
साहति । एएण णज्जड, दारिसणिअदिट्ठीए जत्थ
नत्थिअया होइ, तत्थ वि सयायार-नीई समगल-
पगास पत्थरट । परिणामओ सयायारि-जीवणम्मस
पगड-वला सव्वे भमा भजिज्जति, सम्मद्दमण च
पाउव्ववड ।

एएण इड अवगम्मइ, सयायारस्स मग्गो तत्त-
दिट्ठीइ (परोक्खतत्तसद्धाए) अभावम्मि वि मणूस
चडावेइ ऋत्ताणभूमि । एव च दारिसणिअदिट्ठीए
अणवमोधवता भमवता वा वि सयायार-साहणेण
सक्कति सरुल्लाण साहेउ । तम्हा जीवण-विट्ठी
एव मुखो पसिणो । तत्थेव वट्ट मृहम्मस कुचिआ ।

अप्य-पुणोजन्म-ईसरा अन्धुवगम्यादि जीरण-
 सोहणम्स साहण जइ न कीरुड, सयायारो न सेवि-
 ज्जइ, ता केवलत्तारिसअन्धुवगमेण किं सिज्जइ ?
 तारिसमयगीरारमेत्तेण किं होइ ? निस्सदेह,
 मयायारविहण—अत्थिअथवेक्खाए सयायार-
 सपन्न-नत्थिओ अहिअपसत्थो । अप्पईसराइ-
 वायाण सच्चा, महता य उवओगिआ जीवणसुद्धी-
 परणे अत्थि, अप्य-जीवण-विनासणे अत्थि,
 सयायार-पदम्मि पगइसाहणे अत्थि । एवविट्ठा
 जीवणविही जन्थ पगडमीना होए, तथ तत्तणाण-
 (PHILOSOPHY) सचधिणो भमा समया वा,
 जइ विज्जमाणा इवेज्ज, न जीवणसाहण-पररणे
 क पि वाइ उरुट्टवेड पभवति । ते उरागा सयायार-
 पुण्णतेअ-अग्गे न किं पि समुट्ठाण उन्नामेड
 सक्कति । आपरिस-पूअणस्स वेगच्चववसायम्स
 पुरो ते उरागा निन्बलीढोन्ता अते परिसामति ।

अस्स गथस्स नाम-निहेत्ते पदमो पओगो
 'अज्जत्त' महम्म अत्थि । म य गथस्स विमयमा

वेएइ । 'अज्झत्त' सहस्स अत्थो अण्णहिआणुक्कल-
 मायरण । अओ सो वि जीवण-विहिस्सेव निद्देस
 करेड । अण्णहिअस्स अण्णुक्कलमायरण हि सयायारो ।
 जइअपि अज्झप्पस्स उच्च-भूमिआए जीवण बहु-
 उच्च, उहु सण्ह, कप्पणाईअमत्थि, तद्वावि तस्सीम-
 मुवल्लु पढमओ सयायारस्स कइवाहनिस्सेणीओ
 पारणिज्जा भवति । अओ एव तयत्थ आ अण्ण-
 त्त-निणया पडिअवाकरण न जुज्जड । उत्थुओ
 सयायरणवारेण जह जह अत्तरमला खालिज्जति,
 तह तह अण्णसद्धाए पगासो पगडीहोट, तह तह
 य अज्झप्पिअजीवण विअसेट । एण्ण इद तण्णज्ज,
 अज्झप्पजीरण अण्णवायावारे एव होट, इअ
 नत्थि, विन्तु परमकूळाणस्स, परमसुहस्स भावणाए
 अहवा नेटअभावणाए आशरओ तउत्थाण-
 मत्थि । तम्हा मण्णमो अण्णवाई वा अण्णवाई वा
 एवेज्ज, सव्वस्सावि अज्झप्पजीवणस्स उवओगिआ
 समाणा अत्थि । अण्णवाटस्स वि अज्झप्प-जीवण
 अण्णायभावेणापि अवस्स तस्म अण्णाम्मस
 हिआरह भरट, अण्णायभावेणापि अवम्स तम्स

अप्पस्स आवरणाण उस्सारण-कञ्ज साहेइ । इत्थ
 च तस्स परमत्यक्कण पि साट्ठिज्जइ । पर च
 अज्झप्प-जीवण अत्या मयायारविटी जीवणस्स
 सुक्खो, सिट्ठो, मगलमओ आयरिमो अत्थि ।

‘अज्झत्त’ सदे ‘अत्त’ पओगो सुक्खो अत्थि ।
 ता अज्झत्तविआरणाए अत्त-विआरणस्स ठाण
 सुक्खभूअ।पुराणकात्थिअ भारहीअ-छदसणसाट्ठिचे
 अप्पसत्ताइ समत्थणे बहु उट्ठावोइपुण्ण विवेअण
 उवल्हणइ । अवस्स खलु पमाण-तवेई अप्पसत्ता-
 साट्ठणस्स पयत्तो पार्णभारहीअदसणकाराण
 बहुवित्थरो मोह्हरतो अ अत्थि । एसा हु भारहीआ
 सक्किई, जदारेण जगेण समट्ठिगओ ‘अप्पा एग
 सतत्त तत्तमत्थि’ इच्चेवभूअणाणलाट्ठो । अप्प-
 तत्तस्स अत्थिन जगेण भारहीअदसण-दुआरेण
 समुवल्हइ । एव सत्ते पि अज्ज भारइवासे एग
 परिसमन्दोल्हण पवरइ, ज अणप्पयायस्म महया
 चलेण पडिवायण करेइ । ऋमाण-जुगस्स चुद्धि-
 जीवि जगस्स बहरो म्वल्लु अप्पत्थिसए ससयालु-

वित्तिणो सति । वट्टमाणिअबुद्धिवायस्स वायावरण
 पाएण एआरिस पसरमाण दीमइ ज, परपरागय-
 पुराणपद्धइअ-पमाण-तक्केहिंतो तेसि माणस समा-
 हिअ न भवइ । निस्सदेह, अज्ज सपइअपद्धइए
 वेण्णाणिअ-आलोअणाए अहिअ मोल्लमत्थि, ताए
 चेव रीइए फीरमाण तत्तालोअण अज्ज अहिअ
 उव नोगि आगरिसकारिं च भवइ ।

सुद्धदुद्ध-वेअण ज सरीरफासि नत्थि, किंतु
 अतप्फासिमत्थि, तयारारेण सरीरभिन्न-मत्ति-
 विसेसम्म पइज्जइ अत्थित्त । पार्इण-दारिसणिएहिं
 पि अप्पसिद्धि-मीममाए मुक्खत्तेण अस्स अणु-
 भवस्स सत्तिहिं भमासयण ।

इदियाणि विसगगहणस्स साहणाणि सति ।
 तेसिं च साहज्जेण विसयगाहग किं पि तत्तं पिह-
 मत्थि त्ति पइज्जइ । साहगस्स साहणायेक्खा
 अत्थि, परतु तेण साहग साहण च एकं न होइ ।
 जहा लवित्तेण लुण्ठ, परतु तेण लवित्त लविआ

य एवक न होइ, एव इदियाणि विसयगगढणे
 साहणाणि सति, अओ तद्दुआरेण जा साहगो
 अत्थि—विसयगाहगो अत्थि, सो इदिपरहितो
 भिन्नरुवेण सिज्जइ । इदियाणि जइ साहगाणि—
 विसयगाहगाणि मन्वेज्ज, ता त न घइइ । ताणि हि
 पच अत्थि, ता विसयगाहगा एकसि सरीरे पच
 हवेज्ज । इण नोववज्जइ । सब्वेसिं हि इदिय-
 विसयाण गाहगो एको एव अणुभविज्जइ । तहाहि,
 रुवग्गटण चक्खुणा दइइ, रसाइ-गटण च रसणा-
 ईहिं, इत्थ भिन्नभिन्न-एकेक-निच्छिअविसयाणि
 इदियाणि अत्थि, किंतु चक्खुदारेण जो रुवस्स
 गाहगो अत्थि, स एव रसणाइवारेण रसाण्ण गाहगो
 अत्थि, अत्था चक्खुआइसब्बेदियदेरण रुवाइ-
 विसयाण गाहगो को वि एको भिन्नो एव अणु-
 भविज्जइ । दिट्ठीअ दसणे जाअते दट्ठत्तेण दिट्ठी
 नाणुभविज्जइ, किंतु का वि अत्तेव एगा सत्ती अणु-
 होईअइ, सेव य सत्ती फासणेण फासे हवते फास-
 कत्तुत्तेण वि अणुभविज्जइ, तहेव मेव सत्ती रसणाए
 रसगटणे, नामाए गग्गटणे, सवणेण सदसवणे

अ तग्गाहगत्तेण अणुहोऽज्जइ । इद, इदियाणि
 विसयगहणस्म साद्वणाणि, कत्तूणि आरि ति
 अब्भुवगम्ममाणे नोववज्जइ । तन्हा इदियाहितो
 भिन्ना का वि एगा सत्ती अत्थि जा इदियवारेण
 रूवाइ-विसयाण गाहिगत्ति सिज्जइ । उदाहरणओ
 वि एअ फुट होइ । तहाहि । जो पुब्ब चस्सुणा
 अणुभवा कासी, पच्छा य अधीभूओ, तस्स वि पुब्ब-
 द्विट्ठाण विसयाण सरण हवइ । एत्थ विआरणीअ,
 इण मरण कस्स हवइ ? को मरेइ ? इद चस्सु सरइ ? न,
 तं हि नत्थि, ताहे किमन्नमिंदिय सरइ ? न, अन्नेण हि
 अणुभूअ अन्नो सरिउ न सकइ । जइ दिट्ठी दट्ठुत्तेण,
 दसण-सकाराण उत्तुत्तेण, सरणरुत्तुत्तेण य भवे,
 ता ताए ववगमे पुब्बद्विट्ठिमय-सरण ज भवइ,
 न होज्जइ । जाहे दिट्ठिभिन्नो दट्ठा अब्भुवगम्मइ,
 ताहे दिट्ठिसिगमे वि दट्ठुम्स सरणसत्तिसगह-
 वत्तुस्स य विज्जमाणत्तेण पुब्बद्विट्ठिविसयसरणमुव-
 वज्जइ । एएण अवगम्मइ, अणुभविआ, अणुहव-
 सकाराण धत्ता, सरणरुत्ता य इदियववट्ठरित्तो
 को वि एगो पयत्थो अत्थि, स एव अप्पा ।

मणसो खलु निअ-अणुभवमुल्लिहतो मणड—
 “यए अउफल सुअ, सुणिअ पासिअ, पासिअ
 फासिअ, फासिअ आइग्घिअ, आइग्घिअ रसिअ” ।
 अस्मि अणुभवे सवण-पामण-फासण-आइग्घण-
 रसणकारि—सब्बेदियविसयगगहणकारि किमवि
 एकमेव तत्त पडज्जइ । त एक्कं किं ? इदिय ? न,
 इन्दिपाणि हि पडिनिअय एक्केक-विसयगगहणाणि ।
 न हि किं पि एग इन्दिय एअ सव्य सवणाइ सकर
 काउ । तम्हा ज एग पडिनिअयइन्दिअदेरेण मृणइ,
 पासण, फासण, आइग्घण, रसण-सब्बा विसया अणु-
 हवेइ, अणुहविअण तस्सकारा सगेण्हइ, तदा इन्दिय-
 ववगमे वि तस्सम्भारबला सरण, त सब्बेदिय
 भिअ देहवावि चेअन्नरुव अप्पतत्त ।

गुणरुस्स [MATTER] जे गुणा सति, तत्थ
 चेअन्न नत्थि । एत्थ वि पोग्गले भोअतत्ते वा
 चेअन्न नत्थि । अओ तेण भिअगुणेण तद्धम्मि-
 भूअ भिअ दव्व सिज्जइ । णाणगुणस्स उवायाण
 किं पि पोग्गण माडअतत्त वा नोवपज्जइ । अओ

त अन्नस्स कस्सइ सत्ततस्स दन्वस्स गुणो भविउ-
 मरिहेइ । स एव अप्पा । अणूसु जे गुण-धम्मा
 सति, ते एव नूणादिअ-विअसिअरूवेण थोरदन्वेसु
 पगडीभवति । अणूसु अविज्जमाण तत्थोरपिंढे न
 विअसेइ । चेअन्नं णाण वा कस्स वि पोग्गलस्स
 अणुस्स वा गुणो नत्थि, अओ तत्थोरपिंढे फह
 घडेज्ज तस्स अत्थित्त । एअ-विरुद्ध को वि एव
 कहेज्ज -मज्जस्स पिहपिह-धन्थूसु मादगयाए
 अभावे वि तस्सव्वत्थूण विसिद्ध-सजोगे जहा
 मादगया उप्पज्जइ, तहा भोइअतत्ताण विसिद्ध-
 सजोगे चेअन्न पि पगडीभविउमरिहइ । परतु नेद
 जहत्थि । मज्जस्स हि पिहपिहवत्थूसु वि असओ
 मादगया अत्थि, अआ एव तस्सव्वत्थूण सजोगे
 मादगयाए परिणमण फुड विरुसेइ । किंतु अचेअण-
 भूआसुन्तो जहा अचेअणरूवसत्ती सभवे, तहा
 विलक्खण-चेअणसत्ती कह सभवे ? जगस्स
 भोइअपयत्थेसु जतेसु वा गइ-पगासप्पमुहा जे
 गुणा, जा सत्ती वा दीसति, ते गुणा, ता
 सत्ती वा राहिरओ आगया नत्थि, किंतु

स-स-अणुतो विकासमागया अत्थि । जाहि
 अणुर्हितो ज दब्ब जत वा उप्पन्नमत्थि, तस्स
 दब्बस्स जतस्स वा गुणा सत्ती वा तेसु अणुसु
 विज्जति, ताण य विरुमिअ रूव ताण
 अणूण धोरम्मि दब्बे उवलब्भइ । अगिरह-जते
 [ENGINE] जा गई दीसइ, विज्जु-दीवे
 [ELECTRIC LIGHT] जो पगासो अत्थि,
 सो अत्रेसु वि पुग्गळेसु (अप्पप्पमाणओ पि)
 अत्थि । केवल्ल विसिद्ध-मज्जेण विसिद्ध-दब्बेसु
 ते गुणा, ता सत्ती विसेसरूवेण विअमिआ
 होत्ति । गदप्पगासाई कस्सिअचि दब्बे मदा हवति,
 अओ चेअ अन्नहिं दब्बे ताण विरुमिअ रूव
 सउडइ । इत्थ णाण चेअन्न वा कहिं पि पोगल्ल
 दब्बे थोग-खये वा किं उव्वज्जइ ? जइ णाम
 उव्वज्जइ, ता तव्विअसिअ रूव सरीरम्मि
 मत्थिअखे वा सक्क सगमायेउ । परतु गद-पगाम-
 प्पमुहब्ब चेअत्त र्हिं पि पुग्गउदब्बे जइ न
 सगउडेज्ज, ता सरीरम्मि मत्थिअखे वा कह त
 घट्टइ ? एय अणू न पासिमो अओ ताण गुणा

धम्मा वा तत्थोरदब्बाधारेण अवगच्छिमो ।
 एअ-अणुसारेण चैअन्न जया जगस्स कस्सि पि
 थोर-दब्बे न घड्ड, ता अणुसु त कह घट्टेज्ज,
 अओ चैव सरीरे मत्थिक्खे वा कम्मिक्ख घट्टेज्ज ?

अप्पाणस्स ममत्थणे ससिद्धे पुणोजम्मो सयमेव
 सिज्जद् । अप्पस्स हि सिद्धी णाम चैअन्नरूव-एग-
 निच्चदब्बस्स सिद्धी । एवभूओ अप्पा जइ सिद्धो भवे,
 ता तस्म पुव्वजम्मा पुणोजम्मा वा मिद्धा एव ।
 निच्चो हि अप्पा एग मरीर चत्तूण सरीरतर-
 मवस्स धारेज्जड । इणमेव हु तस्स पुणोजम्म ।
 वत्थुओ तस्स पच्चेअ जम्म पुणोजम्ममेव, तप्पुव्व
 हि तस्स जम्म अहेसि । इत्थ तस्स जम्मप्पवाटो
 अणाई वट्टमाणो अत्थि, वट्टमाणो अ भरिस्सड आ
 निव्वाणलाहा ।

पुणजम्मविसए विसैसाणुसधाण इत्थ अरिइइ
 भविड । अभिन्न-अम्मापिअराण सताणेसु अतर
 उवउब्भड । अवि अ, जुगव जम्मिअजुगले वि
 अतर परिट्ठीसइ-ताण वेण्ह सामन्नेण पान्निअ-

पोसिआण पि णाण-सिक्खण-अणुइव-दक्खत्त-
 वट्ठणाईमु अतर दीसइ । तम्म उववत्ती रय-
 वीरिआण यायावरण-विभेअस्स य आधारओ न
 होइ पज्जत्ता । पुब्बजम्मसकार-जोगो वि तत्थ
 अरिहो विचारइ । एदिअ-कारणाणि अवस्स
 स कज्ज कुणत्ति, परत्तु एत्तिअमेत्तेण विआरणा न
 विरमइ, ताणि फारणाणि वि स मूलमवेवत्ति ।
 मूलमारणस्स साहो वट्ठमाणजीवण-सजोगेमु न
 लब्भइ । तयन्थ वट्ठमाण-तिरिभाउ परत्था
 जाल्लेअण ताउ जुज्जइ ।

एरिमा वि जणा ससार दीसति जे अणीइ-
 अणायारा सेवता वि धणी, मुही अत्थि, तदा
 णरिसा वि सति, जे नीइ-धम्मपहे चरता वि
 दक्खि-दुही सति । एत्थ किं कारण ? किआणुरूप
 फट् कत्थ ? इहमेरिम विरित्त भवे ? परत्तु वट्ठमाण-
 जम्मेण पुब्बजम्मणाणुसराण जया विचारिज्जइ,
 तथा इण उववज्जमाण पइउत्तइ । पुब्बजम्मगदिअ-
 पम्मसकाराणुसारेण वट्ठमाण जीवण निष्फज्जइ,

वट्टमाणजीवण-कम्माणुसारेण य भावि जीवण
सिरिज्जड ।

एरिसी वि घट्टणाओ जगम्मि जाअति ज,
बह-चोरिआइ-अवराहकारिणो वि अउराह-दडा
छट्टिज्जति, अन्ने पुण उणउराहिणो दडिज्जति,
मारिज्जति । नहमेउ ? परतु एसा सब्वा गठी पुण-
जम्मवायस्स विआरणेण छुट्टइ । पुच्चजम्मोवज्जिअ-
विचित्त-कम्माण विचित्त-विवागा उदयमागतूण
विचित्तपरिणामा दसेंति । उणमेव कारण ज, भिन्न-
भिन्नमाणुसाण सते वि समाणे उज्जमे ताण फल-
सिद्धीअ वेचित्तमुअल्हद, तेसु माहल्ल-नेप्फल्लरूव
पि अतर परिदीसइ । समाण-परित्यिइएपोसिआण
पि एगस्स बुद्धी, सरणसत्ती अ तिच्चा होइ, अन्नस्स
पुण अईव मदा । अओ साट्टणोज्जमसामन्ने वि एगो
विजाए-कलाए सिग्य सोकरिस माहेइ, अन्नो
अ तत्यपच्छा चिट्टइ । एक्कस्स राणि-ऊइत्त-सगीअ-
सत्ती अप्पायासेण सपज्जति, अन्नो पुण परिस्समेण
वि तारिसिं सभलय न लहट । एगो घणोउभोगी

भवइ, अन्नो पुण दल्लिइ-दूहयो । अय सव्वो
 पुव्वजम्मणसकारपरिणामो । एअ खलु पुव्वजम्म-
 सकारप्पहाण, ज, पचसत्तपरिस-वभो वालो स-
 सगीअरुल्लकोमलेण अणुरजइ जणममूह । जाय-
 मेत्त-असिखिखअवालस्स थणपाणप्परित्तिओ वि
 अवगम्मइ पुव्वभयीअचेअन्नाणुवित्ती ।

जइ पुणजम्मो भवे, तथा पुव्वजम्मस्सरण षड्ढ
 न होइ? इअ भवेज्ज पमिणो । परतु वट्टमाण-
 जीवणस्स वि पुव्वघडणा न सव्वा सरणमागच्छति,
 ता पुव्वभवस्सरणतु साहाविअमेव अच्चत-दुकर ।
 जत्थ जम्मक्कति-सरीरक्कति-इदियक्कती भवेज्ज,
 एवभूअमत्तइपुव्वभवस्स पर परावट्टण भवेज्ज,
 तत्थ केरिस णाम पुव्वजम्मणसरण । तद्दवि कस्सइ
 कस्सइ मद्दाणुभावस्स दाणि वि पुव्वजम्म-सरण
 जाअइ । तव्वुत्तत-आवेअण पि गयेसण-परिअम्वा-
 ममेअ अणेगहुत्त पयडीभूअ टसस्म पमिडपत्तिआसु ।

जत् न सिअाजम्मत्तरस्म, अदिट्टस्स (कम्मस्स)
 वा अत्थित्त, ता मणुम्म-किरिण कत् एहगेअ-

माणात्रमाणाइसीममेव भविस्सड । पस्तु वदं इति
 पासिमो, माणवस्स साहु-असाट्टणि कज्जादिदिनेड
 एहलोइअ (पुरकार-तिरकाराड) एहड सव्वत्त
 तिरोहिआइ पि हवति । एव चडमाट्ट इयार इति
 कज्जाड सव्वहा वज्जाइ चेअ होति ।

मणूसकिघाणमुत्तरदाइज नत्तणेइ इति
 जजड । सुअण-महाणुभावम्मोव इति इच्छणे
 आवत्ती आगच्छट, विणा अवरुणेण इव इति
 आवटड । पस्तु तयानि इत्थं माणवस्स
 पुणवभव-सिद्धतो उद्वगाम्णे इति इच्छणे
 जीवणस्स उदणण अयुम इति इच्छणे
 मणूसो हयामो भवं, नत्ति इति इच्छणे
 घोर-तमिस्स दीयेज ।

अम्हाण (माणवस्स इति इच्छणे)
 'अम्हा'-उदण्णो इति इच्छणे
 उवजुत्तकाण-उदण्णो इति इच्छणे
 रित्तु निम्म उदण्णो इति इच्छणे
 मूलेण । नत्ति इति इच्छणे ।

साहे परामरिसिञ्जमाणे अदिदृस्स (कम्मस्स),
जम्मतराणुसणस्स य अत्थित्त उववज्जमाण
णज्जइ ।

को पि मणुसो एउ विचारेइ-अण्णाणपुणब्भयाइ
किमवि नत्थि । अस्सि ससारे भोग-विलास-
रमणमेव जुत्त । अय देहो एवकस्सि समए पंचहिं
भूएहिं मिलिहिं, पच्छा 'अहं एव न किं पि
होहिइ । अहं पाणि-दयं कुरेमि अहंवा पाणि-हिंस,
सच्च वएमि अहंवा मूसा, सयमिओ चिहामि अहंरा
अनियमिओ,— जहेच्छमायरामि ता का हाणी ?
नत्थि हि को पि ससारे कम्मफलदाया ।

परतु एसा त्रिआरणा अण्णाणमूरा, भमपुण्णा ।
इह ससारे को पि अनीइ-अन्नाय-अणाधार-
चोरिआ-बहे माऊण सिरिमन्तो भवेज्ज, विलासो-
म्मादेण विहरज्ज, परतु एआवया तस्स दुक्किघाण
उत्तरदाइत्तं न दूरीभयइ । सज्जणाण दुक्खि दसाइ,
दुज्जणाण च सुक्खि दसाइ पच्छा एहिअ-परित्थिइ-
अइरित्तं किं पि अत्थिट्ठ कारणं जइ न भवेज्ज,

तयवत्था-पयरण जइ इहेव समत्त हवेज्ज, तयणु-
सघाण जइ अगगे न हवेज्ज, ता एरिमी थिई
खल्लु अज्जप्पिअ-जगग्गि घोर-त्तमिस्स सिआ ।

जम्भतराय-सिद्धतेण परोवयार-भावणा
सपूसइ, कायव्व पालणे अ तप्परया लब्भट्ठ ।
परोवयारस्स अहवा कायव्वपालणस्स लोड-अफलाइ
पच्चक्खाइ सति, तद्वावि जीवण-दसाए दुक्खित्त
जट्ट न पडिसाइ, ता तओ जम्भंतरवाइ हयामो न
भवइ । आगामिजम्मस्सट्ठा कायव्व-मग्गे त
धिरीरुरेड । सो जाणइ, कायव्व रुयावि निष्फल
न जाइ, वट्टमाण-जम्मणे जइ नट्ठि, आगामि-
जम्मणे त फल्लिहिइ । इत्थ जम्भतरावट्टभा मणूसो
सक्कम्मपरायणो हवट्ट । तस्म मच्चुभय पि न
होइ । जओ, जो अण्णाण निच्च अमर वा अवगच्छइ,
सो मच्चु देहपरिवट्टणमेत्त अवगच्छ, सो मच्चु
एक वत्थ ओसारिऊण वन्थतर-धारणमिव अव-
गच्छइ । स मच्चु सक्कम्मसात्तिस्स पगडमग्ग-
देरभूअ मन्नइ । इत्थ मच्चुभयस्स ववगमेण तस्म

कायव्यनिद्धा पगइसीला भवइ । जो अप्पाण निच्च
 शुज्जइ, सो जन्मम्व अहिअकरण सुवस्स अहिअ-
 करणपवगच्छइ । स अत्रजुज्जइ-वेरेण वेर बड्ढइ ।
 तथा कयाण सम्माणसङ्कारा अणेगजम्मतरपेरत
 पि अप्पाणजुत्ता अवचिट्ठिऊण समए विवागोदए
 दीहरकालपज्जत पि स-फल अप्पाण भुजावेति ।
 इत्थ अप्पवायसिद्धतवेई स-पे अप्पे स-समाणे
 अवगतूण सब्बेहिं सद्धि मित्तिमणुभवइ, तस्स
 रागदेस-वासणा य दमति । एवरीईए तस्स दिट्ठि-
 सम्म पूमइ, तथा विस्सप्पेम्मो विकसइ । देम-
 जाइ-रण-सपदायभेएसु पि तस्स दिट्ठि-सम्म
 अवाहिअ चिट्ठइ । स एव अत्रगच्छइ-मरिउण
 आगामिजम्मणे अह कथ, कीए भूमीए, रस्सि
 वण्णे, ऋए जाईए, कह सपदाण, मीण थिईए,
 काए पत्तीए रगम्मि अ उप्पज्जिस्स, इअ
 अप्पाय, तम्हा वस्सावि देसस्स, वण्णस्स, सप-
 दायस्स, कीए विजाईए तथा हीणवत्ता मच्चिज्ज-
 माण तथा रक-रोर मणुम्म, मणुस्स-समाय वा
 पद देसो, धिणा, असम्भावो य ऋउ न जुज्जइ ।

इत्य अप्पवायसिद्धतनिष्कचदिद्विसकारपरिणामजो
 अप्पवाई अहवा जम्मतरवाई केणावि पाणिणा
 सर्दि विसदभाव अररतो “ पडिआ समदसिणो ”
 इचेअ महत्तमायरिस स जीरणे अवतारेड, सव्वस्म
 य उवयारकरणे जहसत्ति रस गेण्ड । एव
 रीईए विस्सक्ल्लाणभावणासागी सो अप्प-
 कल्लाणसाहणे समन्तीभवड ।

अणेगतक्किआण अप्पाणईमर-विमए सदेहो
 होड । केट उईसर वदिकाउ जयति । परत्तु जया ते
 टारणदुग्गवञ्चता भवति, भयररवादिक्किलेसमा-
 गच्छति, तथा तेमिं द्विअय माउक्क जाअड ।
 तयारिणं तेमिं सव्व तक्क-जाल उिदिज्जड, सव्वो
 मण-आवेसो परिमामड, ईसरस्स य सरण तेमिं
 द्विअय-पट्टे महज्जमदिअ भवड । ते तयारिणं ईमर
 नमति, मरति, त च अटिल्लक्खीशाऊण सुवम्म
 काहण्य, दुग्गल्लय, अमहायय, पारपरायणय च
 पुणो पुणो पगडीशाऊण पराए भत्तीए तम्मस सरण
 जायति । माणवम्म उग्गा वि माणमिई रुठोरया

आवत्ति-समयस्मि परिवट्टइ, सद्विलीभवइ ।
 मच्चुसमओ पुण गभीराए वि गभीरा परित्थिइ ।
 तयाणि तु अइउगा-नत्थिअस्स वि नत्थिअत्त
 गलइ, तहा, दुक्खपासाउ छुट्टिउ को विण्णव-
 णीओ-कस्स सरण घेत्तव्व इच्चस्स चिंताए तस्स
 द्विअय वाउल भमइ ।

जइ न अब्भुत्तगग्गेज्ज अप्पाण-पुणब्भर-
 ईसराण अत्थित्त, सिआय पुण्ण-पावकप्पणासभूअ
 मिच्छा, ता अज्झप्पिअ-जग अइपोरदुइसमा-
 विसेज्ज, तत्थ महाघोर-अरायगया पमरेज्ज ।
 एआरिसीए कप्पणाए-“अप्पा नत्थि, ईसरो
 नत्थि”-उत्थाणे एव द्विअयस्स सन्वा पसच्चया
 लुट्टिज्जइ, पत्थरिज्जइ पुण तत्थ निरामया-
 तमिस्समइविसइ ।

अप्पा, कम्म (पुण्ण-पाव), पुण्णज्जम्म,
 मोक्खो, ईसरो अ चि तत्त-पच्चगमेरिस्स एगोप्पर-
 सनइमत्थि, ज, एगस्स अगीसारे मच्चाणि

सेसाणि अगीकृयाणि ह्येति, एगस्स पुण अणब्भुव-
गमे सव्वाणि दूरीभवन्ति । अप्पाणस्स अब्भुवगमे
पुणब्भवो अब्भुवगओ एव । अओ एव पुण्ण-पाव
पि तेण सद्धिं समागयमेव । अप्पाणस्स पुण्णसुद्धी
एव मोक्खो, तम्हा तस्स वि अगीकारो अप्पणा
सहेव भवद् । ईसरो पुण मोक्खलक्खणो एव ।
ईसरत्त नाम मुत्तत्त । अत्था पुण्णसुद्धो अप्पा एव
परमप्पा, स एव य ईसरो । तओ ईसरवाओ वि
अण्णवायमेव समाविसइ ।

ईसरसिद्धिसवये अट्ठिअपारायणमणावस्सय ।
थेवेणेव सकद् अवगमिड । जहा जगम्मि मडल-
मउरस्स अत्थित्तमत्थि, तहा सुद्ध-मउरस्स वि
अत्थित्तमत्थि । एव असुद्ध-अप्पाणस्स अत्थित्तेण
सुद्ध-अप्पाणस्स अत्थित्त पि अवस्म घट्ठ । मडल-
दप्पणाऽऽपारेण सुद्ध-दप्पणस्स अत्थित्तमवगम्मइ,
तहा असुद्धअप्प-देरा सुद्धअप्पस्स वि अत्थित्तमव-
गम्मइ । सुद्ध-अप्पा एव हु ईसरो । जीवस्स असओ
सुद्धी दीसइ, ता पुण्णा वि सुद्धी तस्स सभवइ ।
जम्स सा सिज्झइ म्हा, स एव खलु ईसरो ।

अप्या मूढ-दसाए वट्टमाणो बहिरप्या बुधइ ।
 भइभाव पत्तो भइप्या, सम्मइसणस्स सपायणेण
 अन्तरप्या, सम्मग-पगइसीत्तेण सयप्या, विकासस्स
 महत्तभूमिआए उवल्लमेण महप्या, जोगोकरिस-
 साहणेण जोगप्या, पुण्णसुद्धीए (पुण्णत्तस्म)
 सत्तिद्वयाए अ परमप्या भवइ। इत्थ अप्पस्स अन्वाम-
 पगरिमो जया पर ऋट्ट पाइइ, तथा सो परमप्या
 भवइ । एव च परमप्पीभवनमेव ईसरत्त, तमेव
 ईसरपय । केण वि एगेण ईसरपयस्स अहिआरो
 नत्थि रक्खिओ, त्तु जो को वि अप्या
 अप्पविकासमगम्मि पयाण वरतो-अप्पसाहण
 विक्सावतो उत्तरुत्तरमुत्तइ साहेइ, अत्तो अ
 अन्वाम-सिहर बडिउण पुण्णसुद्धिमासाएइ, सो
 ईसरो भवइ ।

इद णो ज्ञेअ । एअत्थ सन्वप्पदम सज्झायस्स
 आवासयत्तमत्थि । सज्झायस्स सच्चो अत्थो सुयस्स
 अज्झाओ, अत्था अप्पस्स अज्झयण भवइ । अप्पाण-
 सुद्धिमारय वायण सच्चोत्तम-वायणमत्थि । तओ

मण बहुसुदर-पभाविअ भवइ । तओ चित्तस्स
 कुसकारा, मणस्स मलिणवित्तीओ आहम्मति ।
 तओ अप्पाणम्मि सती पत्यरिज्जइ । अज्झप्पिअ
 चायण पुव्वकालिअ-महापुरिसेट्ठिं विउल णो
 दिण्ण । एअस्स महव्भूअविसयस्स जेत्तिअमहिअ
 परिमीलण भवे, तेत्तिल हिआवहमत्थि । भिन्न-
 भिन्न-रीईए तस्स अणुसीलण जेइह भवे, कायव्व ।
 अस्स गथस्स निग्माण पि तेणेव अभिप्पाएण
 कयमत्थि । अप्पहिंसी उवदेसगो लेहगो वा
 परोवएमस्स सेलीए वि वत्थुओ सुवमेव उवदिसट्ठ ।
 ममात्रि एत्थ सेव थिई अत्थि । तस्स य उल्लेहो
 गथावसाण-सिल्लोगे दीसट्ठ ।

अज्झप्पिअम्मिओ वेरग्गप्पहाणो अत्थि । स
 वेरग्गस्सभरिओ होइ । राग-देस-मोहा एव सव्व-
 ससारदुक्खाण मूलमत्थि । अज्झप्पिअसाहिच्चसिट्ठी
 तस्स उन्ठेअणत्थमेव भवइ । अओ चेअ तस्स
 मुखो विसओ अप्पविकास-अप्पसत्ति-पढावणमेव
 अत्थि । इण च राग-देस-मोहाण भीसणयाए

वत्यवमवलोअगमकराविउण कह फीरेज्ज? ससारस्स
 असारयाए, विसयाण निग्गुणयाए, भोगाण
 भयस्सयाए, कामस्स कुट्टियाए, सरीरस्स नस्सर-
 याए, इदियाण मादगयाए, चित्तस्स य चवल्याए
 तारिस चित्तण आलिहिऊण चायगाण द्विअयम्मि
 निम्मोहदसाए भायणाइ जग्गावण हि अज्झप्पिअ-
 गघस्स फज्जमत्थि । तद्वत्थ जइ विआरिज्जइ,
 ता जगस्स खणभगुरयाए उदसणे अज्झप्प-सत्थ
 किं अनुत्त करेइ? वय निअ चस्सुणा विसयाण
 विममत्त किं न निहालिमो? ता भोगनिंदणे
 अज्झप्प-सत्थ विमणुचिअ करेइ? खणभगुर-
 सतावएज्जवसाइ-भोगेसु लपटीभविउण स-
 जीवणस्स अहो पाडण, तहा अप्पसतीअ सासय डाहस्स
 गमावण को वि नथु कहेज्ज विचरखण-एज्ज?
 मणूस-जीवणरूव उच्च-सामग्गि पारिऊणावि मणूसो
 अप्पविकासस्स लक्ख वीसरेज्ज, भवेज्ज य जइवाय
 पूअणरसिओ-केरिसीय ही दुक्ख कहा! जीवणस्स
 सच्चुत्तममायसमुवदिसत्तभिणमेवमेव वक्क पज्जत्त-
 “मापणात् सर्वकामाना परिन्यागो विशिष्यते”

[पावणा सव्वकामाण परिच्चाओ विसिस्सइ]

भोगेसु हि अप्पस्स मुच्छणमत्थि, तओ अवरि-
मुत्थाणे तस्स विकासो । चाओ खलु अज्झप्पिई
चिगिच्छा अत्थि । चाएण हि अप्पाणम्मि अणाइ-
कालओ सठिआण दाएणमोह-रोगाण चिगिच्छा
भवइ । जह जह सो चिगिच्छा-पयत्तो विवडूइ,
तह तह अप्पस्स आरुग्ग पूसइ । पुण्ण-चाएण
य पुण्णमारुग्ग सिज्झइ ।

अज्झप्पस्स उवएस-करण जेत्तिअ सरत्तमत्थि,
तेत्तिअ पालण नत्थि । कइवाहा उवएस-कुसला
एरिसा होंति, जे जणसमूह वेरग्गरसधाराए वहा-
वेउ तीरति, किन्तु समुक्खयाए दूरीकरण तेसिं बहु-
विअड पडिभाइ । कइण खलु सरल, करण पुण
कइण । मनासो अज्झप्पिअ-जीवणस्म उच्चकवा
अत्थि । सो महत्ता महतो पुरिसत्थसज्झो मग्गो
अत्थि । तस्सि महामग्गे आरोहण महावीरिअ-कज्ज-
मत्थि । सव्वेसिं नत्थि समाण-जोगया । अओ
अहिगारमन्तरेण दीहर-चलणारभग्गो अहो

पदेऽत्र चि सभवद् । उच्यते रत्नागदणाय सजोग्गयाए
 अवन्नोअणमावासय । येरग्गण्णिअ-मुद्दुक्कसुस्स
 अज्झण्णिअकहा-भायणामु मण रहु लगद, तन्थ तस्सा
 रसो आवेइ । तदावि ससार-मोहो तस्म नोसरइ ।
 ससारप्पयवे मग्गो एव स थक्क, धम्मसादणवागारे
 मदो एव चिहइ । एरिस्ताइ उदाहरणाणि यद्द
 दामति । अस्म कारण मोह-दसा । सा उवसमैज्ज
 ता अग्ग-मग्गो मरणीभयेज्ज । परत्तु मोहदसाए
 अवसरण बहु-अदिणमत्थि । एव सते वि जगववहार-
 भूमिविहारी ससारवासी रग्गो वि म-गिट्थ्या-
 समस्स आवासयस्स समुविअस्म वा वरदारम्म
 चाहो न आवेइ, तदा श्रुय अज्झण्णिअ-भारण
 विकासेउ, अज्झण्णिअ-वट्ठण च पोसेउ पारड-
 अज्झण्णिअजीवण जीविउ पभवइ । तेहिं (गिट्थ्येहिं)
 जीवणस्स सच्च आयस सन्मत्तेण लक्खीहाऊण
 ससारवासे उमतेहिं पि न तारिस्स ससारयदहार-
 त्थिीधच्च ज मणूसजीवण निस्सारमेव गमावि-
 ज्जेज्ज । ससारवासे वि ते अप्प विवेग जग्गावेउ,
 अज्झण्णिअ वित्ति च पोसेउमरिहति । अज्झण्णिअ

त्रिती जह जह पूसइ, तह तह गिहत्यासम-
 पविचिविसया आसत्ती मदीभवइ, तह तह य
 अज्झप्प-जोगो अहिअ विकसेइ । इत्य भावणा-
 विभृत्तिओ दिट्ठिसपन्नो सक्कारी अप्पा अगार-
 भूमिआए वि अज्झप्पिअ-पगइ साहेइ, जगस्स य
 आयरिसख्खो वि होइ ।

जइ उच्च न चडिजइ, तद्वावि आयरिसो उ
 उच्चो भावणिज्जो । निम्मोह-दसा जइ न पाविज्जइ,
 तद्वपि सो महतो आयरिसो दिट्ठिसमुट्ठो
 निपेओ । सो आयरिसो जइवि आयरणम्मि न
 जोअरेज्ज, तद्वपि तस्स चित्तण मणण बहुमावासय ।
 तस्स दिव्वमग्गस्स, ताए ईसरीअविभृईए
 भावणाए रसिगीभव्व । इण पि हु सोहग्ग-इन्ध ।
 तग्गोअर तत्तणाण खल्ल उच्चतम परमावासय तत्त-
 णाणमत्थि । तस्स अणुसीलण जेइह होहिइ,
 तेइह लाहावह । अप्पा तेत्तिलो हल्लओ इत्थिहिइ ।
 अप्पिअ-सज्झाओ जावमेत्त विकसिद्धिइ, तावमेत्त
 अप्पा वीरिअसपन्नो भविहिइ । परिणामे, अप्प-

वीरिअम्मि पचट्टस्वे विरुसते महाशुभावा
 मोहजाना दृष्टिअ पमविस्मइ अप्प-साइणाए
 महत्तमुक्कस्सि साहेउ । अने अ साइण-विरासे
 पर कट्ट समागए सपाचिद्धिइ अणत्त-सात्तय
 परमप्प-मगल ।

अयं पायय-अज्झत्तत्तालोओ मम
 सक्क्य-अज्झत्तत्तालोअस्स [अथात्म
 तत्त्वालोकस्य] स्वंतरमत्थि । अवस्स
 खलु थेवा नूअण-सिलोगा, जेसिं सक्क्य
 ख्व सक्क्य-अज्झत्तत्तालोए नत्थि,
 एत्थ कत्थइ कत्थइ अतराले निवेसिआ
 अत्थि । सुहिणो पढेज्ज, भावेज्ज इम
 गथ पत्थावणा-समेअ ति भावेमाणो
 विरमइ—

कत्तिअ-पुण्णमासी }
 धि स १९९५ }
 जामनयर । }

नायविजओ ।

मन्थन मुनिमहाराज



याचविशास- याचतीर्थ
श्री गणेशाय नमः

FOREWORD.

Nyāyavīra Nyāyavishāradī Muni Shri Nyāyavijayaji Mahārāja who has sung this Adhyātmavivāloka and who has written many other books is a pious Jain Monk of erudite scholarship I have had the good fortune of coming in contact with this great soul and all the while I have been impressed with his brilliant genius and nobleness of mind He has sacrificed the pleasures of his life for the sacred cause of Religion—Religion not in its narrow compass but in its widest extent and in its true essence His religious views are very liberal and far from being sectarian and hence appeal to the hearts of people belonging to different sects He discards all the paraphernalia of Religion and interprets it as one that binds together by an immortal chain the hearts of people at large He has resorted to this sunily life it seems as a consequence of some inward call of heart incapable of

being resisted. The book named *Dirāḷrandanam* [The wailings of the helpless] is eloquent of the surges and tumult of his heart and his exhortations to God penned by him in that valuable work are symbolic of the warbling stream of sympathy and feelings of piety running in the innermost recess of his heart.

He has a very high capacity of delivering public lectures in a homely and convincing style. Whenever he proceeds to the rostrum to deliver a lecture he is so highly inspired and transported with joy at having to deliver the sacred message of God that he forgets himself and his limbs keep time with the tunes of his heart. This is largely responsible for the ineffaceable stamp he leaves on the minds of the audience.

His religious tolerance exposes his translucent heart and gathers round him many an admirer [both western and eastern]. He freely mingles with the students as is evidenced by his advice to the students written in Sanskrit verses during his stay for four months

at Bombay and instills knowledge into their minds. It is this affability of heart, this dignified simplicity, this magnanimity of mind, this rich learning that makes others bow their heads before him in deep reverence.

His mastery over the difficult Sanskrita and Prākṛita languages is indeed laudable. The Jaina monks derive a great deal of credit in keeping these languages alive and the worthy Muni Shri has fairly contributed to the Sanskrita literature by his compositions. This Prākṛita composition is a work of great genius and highly bewitching the hearts of the Prākṛita-knowing reader.

He is an author of many books of which his वीर-विभूति, दीनामन्दनम् and this अध्यात्म तत्त्वालोक, are of outstanding merits and are valuable treasures. In his वीर-विभूति he has paid a glowing tribute to Lord Mahāvira and this nice booklet should claim a front place in the library of every student fond of literature.

This Adhyātmatattvāloka is composed in Prakṛita in the present edition and also in Sanskrita in the previous editions. He has

also undergone the trouble of gracing this work by translations into English and Gujarati and the readers are largely helped by these translations

Poetry is the soul of literature and the Man: Shri has marvellously got hold of this soul. His verses are bedecked with simplicity coupled with dignity. The smooth and unchecked flow of his poetry is really charming and fascinates the readers. It is an echo of the ruminations of his heart. Every verse slides forth into another in an unbroken link. His heart flings a word and the word easily settles itself in a beautiful rhyme.

In the foregoing Sanskrita Gujarati edition he has written an exhaustive preface in Gujarati. The readers of this book will find a Prākṛita translation of this preface in the present edition. It is an intelligent summary of his philosophical ideas. Man as he says is steeped in deep ignorance and hankers after material happiness. He is so to say raising delusive turnips at his farm and does not realize the true form of happiness. He is at his wit's end to find out where the real and

abiding happiness resides. There is no peace without the purification of the soul and the latter can only be achieved by pious conduct. Man has to keep at bay the implacable foes like Lust, Pride, Anger and Avarice. He lays special stress on this pious conduct and by a logical chain of arguments hammers out the truth that a well behaved infidel far surpasses a man of faith divested of pious conduct. Society stands unshaken on the rock of this eternal truth contained in Śūdracharā.

The pinnacle of man's glory lies in the development of the soul, the effulgent being with its all ambient rays. The soul is an entity distinct from all the material world. The Munī Śhrī has clearly brought to light the mingled though truly separate, existence of soul. The senses perform their functions but their manipulation rests entirely with this supreme being in the body.

With the realization of this soul man understands as he says the theory of Re birth. He has lucidly expounded this theory. He has also analysed life into its various aspects and

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With the realization of this soul man understands as he says the theory of Re birth He has lucidly expounded this theory He has also analysed life into its various aspects and

holds out an immaculate mirror to life. He tries to render the impervious pervious by a smooth flow of arguments.

He does not believe in the word accident and dives deep into its reason arriving at the conclusion that Every effect has a cause. He advises all to go on doing good deeds because the accumulation of good deeds is sure to blaze forth at the proper time.

He lively endorses the view that the non-acceptance of soul re-birth and the existence of God would plunge the world into the bottomless ocean of chaos. In such a state the very life itself would be stripped of all its pleasures and encircled by the untransgressable sea of dismay and disappointment.

Ultimately he finishes his preface by exhorting the readers to always look up to the sky i. e. they should pitch their ideals high. The poem *Andrea Del Sarto* of the well known poet Browning compares favourably with this. The printer in this poem says—

' Ah ! but a man's reach should exceed his grasp or what is a heaven for ?

To come to the text proper the Muni Shri has divided this composition into eight chapters and they are arranged like the rungs of a ladder to reach the goal of Absolution. The first chapter is devoted to आत्मजागृति or सयोद्दृणा—the awakening of the soul. The second chapter deals with पूर्वसेवा which consists of devotion or attachment to preceptors, parents, elders and God etc and is a step to the elevation of the self. In the third chapter on अष्टांगयोग he distinguishes between the सकर्मक and अकर्मक souls and explains the eight steps to योग.

He advises man to bridle his mind, speech and actions and to keep himself away from malpractices. He vehemently points out that man must preserve celibacy which is the soul of man's development. Without this a man will ever be rotting in the weltering pool of misery. The fourth chapter preaches कषायजय-

the conquering of all passion. Man should rise head and shoulders above these passions and should not be allured by their tempting waters. These are his veritable foes and he has got to conquer them for obtaining liberation. The fifth chapter named **ध्यान-सामग्री** speaks of the restraining or curbing of the fickle mind for the sake of meditation. The mind is difficult to be checked like the wind. Still however by constant and proper practice this can be achieved. Events of mind and meditation are interdependent. In the sixth chapter on **ध्यानसिद्धि** he dilates on the various kinds of ध्यान. Feelings play an important part in ध्यानसिद्धि, and one who has cultivated the feelings mentioned in the chapter attains to a high level. The seventh chapter is devoted to **योगश्रेणी**. He treats the difficult subject of योग comprehensively and points out the different modes of योग. The highest progress of Yoga lead the soul to a point from where it never goes down. The last chapter **अंतिम-शिक्षा**

is replete with fervent appeals to men emanating from the pious and benevolent heart of this sage. He sounds a warning to those who are slumbering in ignorance to rise and perceive the truth held out by Great men. All are not gifted with equal powers yet there must be a deliberate and sincere attempt on the part of all to step to the path that leads to the uplift of the soul. Universal Love indeed takes a man to the path of absolution. This love not only benefits the man himself but also the whole world.

To conclude this book is a compendium of the older teachings written with fresh energy and deep insight. This work will therefore be a great treasure to the Prakṛit literature and should be studied by all the Prakṛit—students. All honour to such poets, philosophers and sages who acquit themselves creditably of the sacred responsibilities imposed on them and save the world from going to its rack and ruin! All honour to such divine persons who put in black and white their ideas refined by their experience and thus

replenish the general stock of Knowledge !
 All honour to the e personalities that shed their
 blissful lustre over all that happen to fall in
 their orbit directly or indirectly !

Jamnagar
 13 th November
 1938

} M R TRIVEDI
 B A B T C
 High School Teacher

The author has undoubtedly realised that a religion is after all, a means to an end and the end is God the Truth the Absolute the Brahma the Final Cause the Jina or whatever name we assign to that final spiritual condition which we try to attain. In the fundamental identity of all religions we must seek our refuge if we desire to advance spiritually.

Tribhuvandas K Trivedi,
Dewan Bhavnagar State

Indeed I have had many opportunities of coming into close contact with this great soul and I have learnt how to respect one who has embraced cheerfully all the miseries of life in order that others may enjoy happiness. A few such eminent saints a few such torch-bearers of light will keep up the reputation of any country as the greatest home of piety, righteousness and virtue.

B Bhattachārya,
M A PH D
Director Oriental Institute Baroda

विजय-मतो ।



सुनिच्छिओ रे ! विसयाण चाओ

घज्जेहि तम्हा समयव तु ते ।

त वज्जमाणा तुद् आययाए

चत्ता सर्य ते पुण सपयाए ॥ १ ॥

अमू वीरो णूण महसमर-खित्त जयइ जो

अमू वीरो षठीरव-वद्द-महीय वहइ जो ।

स वीरो वीराण परमिह समत्ते वि भुवणे

निअऽफस्सगाम जो जयइ परमप्पाण-बल्भो ॥२॥

जिणेहिम तु जइ नो कसाए

जिणेहिसे तहि तुम खरहि ।

फसाय-जेउस्स तवोअयत्त

फसाय-वस्सस्स थ दुग्गयत्त ॥३॥

नायविजओ ।

सुद्धि-पत्र ।



	सुद्ध	पिठ	सिन्धोग-पायका
अमुद्ध	सुद्ध	पिठ	सिन्धोग-पायका
दरण	सुद्ध	६	१०-३
ये	पि	२४	४७-०
'	"	२६	१०-३
पत्ते	तयन्ते	२६	११-४
डि	पर	३१	७४-४
सच्छु	उज्जच्छु	५०	९८-३
वे	पि	१४	१०-१
मुद्ध	सुद्ध	५४	१०८-१
डि	डि	११०	५१-४
दरण	प्रधान	सद-नोमे- पिठ १'	पती १२

किञ्चि सूत्राणं ।

पारभे एत्थ 'मयो,' 'द्विअये' आइ-पओगेसु
ए-ओ सरा 'य'-आवरिआ आगया, किंतु
अवण्ण-धिन्न-सरा 'य'-अणावरिआ-नग्गा एव
सोहेज्ज ।

ए-ओ सराण पच्छा 'अ'-लोअरूवसधी पुव्व-
पायय-गथेसु वि उवल्ळमड, तयणुसारेण एत्थावि
आइम पयरणदुगे केसुड पओगेसु दीसद, परतु
तम्सधि-अरुणमेव सुदर ।

पढमेसु वेसु पयरणेसु एत्थ येव-पओगेसु सर-
पच्छा 'च'-पओगो आगओ; किंतु सर-पच्छा
जहोचिअं 'अ'-पओगो अहव 'य'-पओगो
सोहेज्ज, 'च'-पओगो उ अणुस्सार-पच्छा
सुदरो ।

ससोहणिज्ज ज किञ्चि एत्थ पावेज्ज कोविआ ।
अवस्स मे निवेएज्ज, इअ पत्थेमि सजलि ॥

नायविजओ ।

1

My three fold salutation to the Higher Souls who drank deep of the spiritual nectar *imperceptible to senses* and overcame the poison of Karma accumulating from time immemorial

2

Proficiency in scriptures is of no avail eloquence proves harmful and physical sciences come to naught if the spiritual ambrosia be not tasted

3

Indeed the sole object of knowledge devotion austerity and religious rites is the illumination of the soul by the removal of all the internal impurities with the help of *deep concentration of mind*

4

Meditation silence penances and sacred ceremonies if not practised with a view to self-realization will not be productive of good result Those efforts are commendable that are directed towards [the attainment of] the goal

१

अच्छपपेऊसमणपरुगम्म

पिद्या कणेहद्य विस हणीअ ।

अणाइक्म्मणचयण्य जे

तिहा पउद अहय परणा ॥

२

हय हहा सत्यविसारथत्त

अणत्थदऊ य गिरापडुत्त ।

विण्णाणवइत्तमघत्थय च

नासाइओऽज्यत्तदुद्धारस्तो चे ॥

३

नाणस्स भत्तीअ किया-तथाण

पयोअण घट्टइ एकमेअ ।

मणस्समाहीअ अमेसदेस-

विसोहणा अप्पगुणप्पगासो ॥

४

झाण च मोण च तवो किया चे

नज्झत्तमगाहिमुहीहवेज्जा ।

न हाअ कल्लाणनिघघण ता

जुत्ता हि रक्खाहिमुही पउत्ती ॥

5

In this very formidable Kaliyuga it is a rare and fortunate being alone that attains Adhyātma [the spiritual life] difficult of attainment which is like an island in ocean a fruitbearing tree in a desert a lamp during night or a hearth in winter

6

The resplendent spiritual grandeur is the vanquisher of the old age annihilator of death consumer of all diseases conflagration to the seed of the tree of birth and death and the instrument of limitless knowledge

7

Before the neverfailing shafts of Cupid even austerities are rendered vulnerable but surely they prove blunt—take no effect on mind armoured with spiritual light

8

With the pouring down of the shower of Adhyātma [spiritual light] the seed of Yoga takes root in the barren mind sprouts of merit shoot forth in abundance and every where quietude reigns

८

दीप समुद्गमि तरु मरुग्मि
 दीप निसाप अगणि हिम य ।
 काल कराले लहप सुराव
 अज्जप्पतरा बहुभागधेओ ॥

६

जरा जराप मरणस्स मिञ्चू
 रायसत्रादी अहिलामयाण ।
 जम्मदुषीअग्नि-अणतविज्जा-
 निआणमज्जप्पमहाविभूर्ई ॥

७

ते घग्महस्सति सया पचडा
 छिदाउलो होइ तयो वि जेहि ।
 अज्जप्पवम्मसिहिप उ चित्ते
 सुनिच्छिअ फोण्डदस घयति ॥

८

घासग्मि अज्जत्थिअपाउसस्स
 मणत्थल पूसइ जाग थीअ ।
 पुण्णकुरा निध्मरमुत्तसति
 मव्यत्थ सती उयगमप च ॥

5

In this very formidable Kaliyuga it is a rare and fortunate being alone that attains Adhyātma [the spiritual life] difficult of attainment, which is like an island in ocean a fruitbearing tree in a desert a lamp during night or a hearth in winter

6

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With the pouring down of the shower of Adhyātma [spiritual light] the seed of Yoga takes root in the barren mind sprouts of merit shoot forth in abundance and every where quietude reigns

९

अञ्जप्य-सुज्जे पसरततेष
 मणपुराप परिभासमाणे ।
 कत्तो तमो सुमद् भोग-पको
 सिग्य पलायति कसाय-चोरा ॥

१०

आणदपुण्ण च छुद्द ममाहिं
 अञ्जप्य-चन्द्र पसरायमाणे ।
 न जस्स चित्तम्मि उिहाऽऽविआसि
 परू निरुवण स मोहजम्मा ॥

११

ओऽञ्जाप्यसत्थ घहए सुतिण्ढ
 भव भय तस्स कुदो तिलोए ।
 स अप्पततो विहरए निच्च
 अणुत्तर सति-सुद्द रमतो ॥

१२

काउण पावाणि विभीसणाणि
 खेऽणतदुक्खातिहिणो हयीज ।
 अ तारिसाणुदरण वि कासी
 घण्णिज्जपऽऽज्यणरसायण किं ? ॥

9

When spiritual light shines resplendent in the city of mind how can there be any room for the darkness of ignorance? The mire of desires dries up and the thieves of moral uncleanness flee away

10

The person with no yearning after the spiritual moonlight productive of nectarlike blissful concentration lives to no purpose like a beast though endowed with the form of man

11

Fearless treads in the three worlds the man who wields the very sharp weapon of Spiritual Light He self—dependent, always remains enjoying unsurpassed happiness of peace

12

Words fail to describe the elixir of Spiritual knowledge which emancipated even those wretched beings who by the perpetration of monstrous sins brought on themselves endless miseries

१३

पुमण्यचित्तस्स निअस्सरूव
 तट्ठत्थित्तिस्स भवण्यचे ।
 अज्ञपरावसरसुणसाय
 सिद्धीसु रद्धीसु य ऊणया का ? ॥

१४

कम्मरिअ सव्यजगण्यवच
 णथा बहुत्त समय पण्णो ।
 तिरक्यो वा धणिअ थुओ वा
 न रुसए णो अवअच्छए वा ॥

१५

अप्या च कम्मो च परो भवोऽत्थि
 मुक्खो च तस्सिद्धिकरो पवोऽत्थि ।
 इच्चेवमतकरणे विधेआ
 सम्म पईई सुविचारणाहिं ॥

१६

उम्मत्थधीण न परोकलभावा
 पच्चकमधीगोअरय उवत्ति ।
 अइवियण्णाणअयोअदेसा
 संता जहत्थ पडिपत्ति किंतु ॥

13

With the propitiation of the supreme Lord अघ्यात्म, what Siddhis and Labdhis are not within the reach of one whose mind is concentrated on the real nature of soul and who is disinterested as regards worldly phenomenon

14

He who has attained high equanimity knowing all the worldly phenomenon goaded by karmic forces is neither pleased nor displeased whether extremely eulogized or censured

15

After careful and thorough investigation [our] mind should be firm in the conviction of soul actions [karmas], next world and Salvation and means leading to its attainment

16

Super sensual objects are ever beyond the power of perception of men with physical senses or imperfect knowledge but they are realized in their true nature by the righteous with the help of the advice of those that are endowed with superphysical knowledge

१७

सुदृष्यतत्त अहिलफिखऊण
 अमूढदिष्टीअ करिअण ज ।
 वि-ओहि अण्णपमुदीरि । त
 चिअ पपुद्धाइ दसाअ एअ ॥

१८

कल्लाणभूअ किमवीह घोत्तु
 घोसट्टउत्थारमणीभगामि ।
 जइच्छहऽज्जणनगाहिरोह
 नियोहदण द्विजयण मित्ता । ॥

१९

पुण्णपहाषा गइआ विसिद्धो
 सपल्लप माणुसजम्मजोगो ।
 सयासया त सहलीकुणति
 सण्णाणआ साहिअ अप्यवित्त ॥

२०

देहा जणता गहिआ इमण
 जीवण मोहावरणाऽऽवियण ।
 मोहम्य सत्ते खलु दहजोगो
 देह च ँदे पुण षय दुक्खा ॥

17

The wise define Adhyātma as everything that is done clearly keeping in view the unsullied nature of soul. It is the very characteristic of the enlightened state.

18

Here I am eager to say something auspicious. Listen O dear friends! with an attentive heart if you desire to reach the highest summit of Adhyātma.

19

The excellent human birth, the best of all lives, is the result of the great power of meritorious deeds. The wise turn their lives to advantage by the purification of their own conduct with the help of good knowledge.

20

The phenomenal soul, being overpowered by ignorance, took innumerable births. Infatuation leads to the attainment of bodies from which proceed miseries.

२१

सरीरिणो जम्म-जरा-मर्हण
 दुहाणि सत्याणुमवा वयति ।
 रोगाइहाणि पुणो षहणि
 भयन्पुरासिन्नि भयकरम्मि ॥

२०

तम्हा पुणोजम्मनिदम्मणट्ट
 मोह हणेउ सुजणा जयति ।
 मोहा हि ससार-महालयस्स
 एम्मो समत्तासुहदम्बरीअ ॥

२३

सव्वे वि दोसा पमयति मोहा
 मोहस्स नामे नहि तण्यारो ।
 इच्छेयमच्छाणगिरारहस्स
 मर्णसिणो-न्तकरणे णिमंति ॥

२४

भरी अटतो मयचक्काळ
 मुञ्जीअ भोगा षट्ठसो पटुत्ता ।
 तदायि तित्ति अगयो इयाणि
 मणुसमोगमु गवेसए त ॥

21

It is evident from scriptures and experience that the birth old age and death of a living being are full of miseries Moreover, there are many perils arising from diseases and the like in this dreadful ocean of worldly life

22

Consequently to avoid the recurrence of birth the wise try to destroy illusory attachment, because it [only] is the root of all sufferings and the main prop of the gigantic world building

23

Delusion is the source of all vices the former being destroyed, the latter cease to develop so the wise [always] bear in their minds this—the secret of Spiritual Knowledge

24

The phenomenal soul wandering in the world revolution has enjoyed many times various kinds of worldly pleasures still he not being satisfied is now feverishly hankering after human enjoyments

२'

पाणेण रितीकरणे वि पाहो-

रासिस्स तिणो तरिस्सो न जस्स ।

तणमाभागत्थिअआडयिदु-

पाणेण किं तस्स द्विवेज्ज तिती' ॥

२६

पार सयभूरमणम्बुहिस्स

ओयसिणो पाधिउमीनरा वि ।

अपापतिण्ढामगरागरस्स

उल्लघणे षाहत्थे षदति ॥

२७

अखड्भूमण्डलसारगत्त

न दुल्लह दुल्लहमअमेर ।

तण्हानिरासोधगयावगात्त

सतोसणाम रयण अणग्घ ॥

२८

न त सुद अत्थि धराधराण

न धा सुराण न पुरन्दराण ।

जम्भिस सुद तुहमणपहए

महाणुमावा समय जवति ॥

25

When his thirst has not been quenched even though he has drunk and exhausted the whole ocean can he ever be satisfied with a drop of water standing on the top of a blade of grass ?

26

Even those gifted with indomitable energy who can cross over the great ocean called Svayambhuramana are too feeble to cross the unfathomable ocean of desires

27

The sovereignty of the whole world is not unattainable but the only thing difficult of attainment is the jewel like and invaluable contentment which find scope only after the cessation of all desires

28

The happiness havin contentment for its origin in which the wise pass their time is beyond the reach of even kings, gods and Indras

३३

सत्र्यो जणो सत्यणुमन्नचित्तो

सथा च सम्भ्रधविही समग्गा ।

पेम्मण्णईघस्स स एव तेस्स

सत्थे समत्ते अइ' को णु कस्स' ॥

३४

जरसत्थि यित्त पउर तईआ

माउकओ हौति जणा समग्गा ।

दालिहजोगे पुण भायरा वि

परमुहा होज सही पिया वि ॥

३५

पिआ य माआ य सहोअराई

सव्व हु कम्मण्णुरणप्पहअ ।

अवत्थवत्त अदि सगचक्क

अजाणगो अप्पणय मुणेइ ॥

३६

न वत्थुओ कासइ को चि अत्थि

विदेघ मोहा घहए जणोऽय ।

अत्थप्पदिट्ठीअ यिच्चित्तणम्मि

भासेअ निस्सारमिण समग्गा ॥

33

Self-interest governs all minds all friendly relations are due to it It alone feeds love as oil the light When once the interest ceases, the bond of union surely breaks

34

All persons become servile dependents importunately soliciting favours of him who is the possessor of immense wealth But when he is reduced to poverty, even his own brother or even an intimate friend is loath to look at him

35

The relation of father mother brother sister and friend arises from the working of Karma but the ignorant attribute such relationships though unreal to soul

36

In the whole phenomenal world nobody is really related with another In vain does this world trouble itself painfully out of illusory attachment If one judges from the standpoint of spiritual wisdom one would be

३७

महालयाऽऽराममुलोअणाइ

ज वञ्जदिद्वीअ विलुक्कमाण- ।

भोइ समोप्पेइ तमेय पत्थु

वरगलन्धि पुण अतरण्या ॥

३८

मरीइय पाणिअमिक्खिअऊण

मयो जहा धावइ तिचतिण्हो ।

भोगा सुहत्तेण तहा मुणेउ

धावति मोहेण तहि मणुसा ॥

३९

कत्थूरिआसोरहलुअचओ

मिगो जहा धावइ तिमिअ ।

जाणाइ णो तं पुण सोअरत्थ

पाणी तहा सोअरावप सुहण्या ॥

४०

पुब्बण्ह-मञ्जन्न-परण्ह-सद्धा-

नत्तेसु सदीसइ अत्थ-सत्थे ।

होत विचित्त इह वेसरिअ

कहिं धय विरससिमो पयत्थे ? ॥

37

Palatial buildings gardens [pleasure grounds] beautiful-eyed ladies etc if viewed from the phenomenal standpoint fetter the mind but the same things viewed from the spiritual standpoint bring on the glory of disattachment

38

As a very thirsty deer runs after mirage deluded by the illusion of water so this creature taking worldly pleasures to be real happiness strives for them

39

Just as a deer being strongly attracted by the fragrance of musk wanders here and there for its acquisition and does not know it to be in its own navel in the same way a stupid person makes ineffectual exertions for happiness but does not know that his inner self is full of bliss

40

In the morning at noon in the afternoon in the evening and at night all objects of the world undergo changes What then should be the object of our trust ?

४१

ओचाहिओ एस समो वि सगो
 भवे धसताण तणूधराण ।
 समावसिद्ध परमत्थरूध
 चिरुध-सग्धमुधियलमे सिं ? ॥

४२

कम्सत्थि नारी तणया य कम्स
 कम्सत्थि मित्ता पिअरा य कम्स ? ।
 गन्तव्यमेअस्स परत्थ इत्तो,
 सद्धि पर होअइ पुण्ण-पाध ॥

४३

समुहमज्जे गिरिणो गुहाए
 पायालदसे तिअसालय धा ।
 फहिं वि गच्छेअ न मच्चुणो तु
 हवअ गुत्तो तिअयप्पहुओ ॥

४४

न-ओय-उत्थारिम-बिस्सवीर-
 धन्दारया जे निघई निसीद्ध ।
 सासीअ भूमडलमगच्छत्त
 अत्त गया ते अपि रित्तहत्था ॥

41

The whole [phenomenal] relationship is superimposed on all human beings Why do you then disregard the real and natural relationship based upon the Knowledge of Soul?

42

Whose is the wife whose is the son whose is the friend and whose are the parents ? Oh man ! You singly have to go accompanied by [only] merit and demerit

43

Wherever one may go either to the interior of the ocean or to the caverns in mountains or to the nether worlds or to the abode of gods he will not remain concealed from the god of death the mightiest in all the three worlds

44

Even the sovereign kings who dissipated the forces of the excellent warriors of the world by dint of their mighty arms, and who once supremely ruled the terrestrial globe, left this world indeed with empty hands

४५

घोसु जसो जाण घसुधराय
 गाही निसात्रल्लहमोदसुम्भो ।
 महाभुआ त वि हया जमण
 वायाय वन्ध सहसा पानुत्ता ॥

४६

महालयोऽय च सिरीनिहीमा
 इण पिया एस परिच्छयो य ।
 शाऊण एव हरिसेह लोओ
 न किंचि अच्छीण निमिल्लणे तु ॥

४७

मुदाएणे आवस-अतकाल
 मोत्तु विदत्त वि महादुर्दादि ।
 अत्थ तथा देह-निवेयणाइ
 धम्मो च होही गमणे सहायो ॥

४८

इमण देहण कुणेहिसे ज
 पुण्ण तमन्नत्थ भव सहायो- ।
 गमिस्समाणस्स हवेहिप त
 कुडुम्यओ नगतमो वि किंतु ॥

45

Even the paramount kings whose glory bright like the rays of the moon was sung everywhere on this earth were struck by the god of death and to be prostrate on the grounds with their distorted faces

46

Man becomes elated with the thought of the palace the treasure the beauties and the retinue but once the eyes are closed they are no more

47

At the horrible time of death when having forsaken the wealth acquired with great troubles and the body and the houses etc one departs धर्म [meritorious deeds] alone if performed will be helpful to him

48

Whatever good deeds you will perform here will alone accompany you to the next world but none of your belongings will be of avail to you when departing [to the next world]

४९

जगत्प्रपञ्च सयल असार

नाडण काऊण मण थिर च ।

चित्तेहि अन्तःकरणमि सण्ह

कल्याणससाहणमत्थि कत्थे ॥

५०

को होइ जीवस्त सरणमूओ

दुहिस्त पाउल्लदसम्मि लोए ॥

धम्म सरण वि पवज्जए णो

दुक्खोसद तस्त जयम्मि नत्थि ॥

११

ससारदावग्निद्विज्जमाणो

सयज धम्मोपवण जिओ चे ।

न तस्त दुक्खानुभवाधयासो

तमो तपन्त तरणिमि कत्तो ॥

५२

माइव्य पूसेइ, पिइव्य पाइ,

माइव्य पीणेइ, सिणिज्जए च- ।

मित्तव्य धम्मोऽणुमिज्जमाणो

न सपय तत्थ निरायरत्त ॥

49

Ponder deeply upon the matter—in what does the spiritual good lie knowing the whole world to be unsubstantial and abandoning the fickleness of mind

50

There is no helpful resort in this perplexed world to an embodied soul exposed to miseries If Dharma the sole refuge be not resorted to nothing else can relieve him of the distress—there is no medicine for him in the world

51

There is no scope for miseries when the embodied soul scorched by the conflagration of the worldly existence resorts to the pleasure garden of धर्म [meritorious deeds] Of what significance is darkness when the sun shines ?

52

Religious duty, if discharged properly rears the embodied soul like a mother, protects him like a father loves him like a brother and consoles him like a friend consequently it does not deserve to be disregarded

५३

सामिद्धि-पासिद्धि-सुयोह-रम्म

जम्म उवञ्चाणुहवेसि सम्म ।

जस्साणुभावेण तमघ धम्म

उविक्खसे चे न इण सुक्कम्म ॥

५४

आहति धम्मस्स फल तु लोआ

साहति णो त पुण आयरण ।

महति पावस्स फल न जाठ

पहति तरसायरणे तु सत्ति । ॥

५५

फलाणि अम्वस्स सिद्धिजिजरे चे

सरयरण तस्स विधअमय ।

एव च कज्ज सुहसगमत्थ

न धम्मरफल कुणिर सुक्कखा ॥

५६

सुहस्स मूल किर अत्थि धम्मो

छिन्ने च मूले फलसम्मयो वो ।

आरुढसाहायिणिक्कि-तण त

मोत्तूण धम्म सुहमेवण ज ॥

53

It is not proper if you disregard Dharma which has bestowed upon you birth b ruitified by wealth fame and good knowledge or by dint of which you enjoy happiness acquiring all of these

54

All desire to reap the fruit of merit [Dharma], but they do not perform it with interest ! All are willing to repudiate sin but they are ever intent upon committing it !

55

If mangoes are desired the mango tree must be reared In the same way if happiness is to be attained it is necessary to perform Dharma which the ignorant do not do

56

Dharma is the root of happiness If the root be cut off you cannot reap the fruits To be engrossed in pleasures without caring for Dharma is in itself equivalent to lop off the branch on which you are sitting

१७

पोम्मत्थि विग्गुञ्जत्ता, अपिक्क-
 कुम्मज्ज देहो, सिमिणज्ज सङ्गा ।
 मच्चू पुणो सनिहिओ विसल्लो
 पुवज्ज ता धम्मनिहित्तचित्तो ॥

५८

पोस तहाज्जकरण धउस्स
 काउ सया कम्मवमे विलास ।
 परत्तु नाऽऽओ सि इहं तयट्ठे
 काय पमाराह असोअमल्लो ॥

५९

भुत्ताणि भुज्जाणि सुरोअगाणि
 पीआणि पआणि रसभुआणि ।
 याहिं सरीर जइआ खिणइ
 ताह णु पेरिच्छविहवयाइ । ॥

६०

रसायण सेवउ सव्वया वि
 भुञ्जेउ धा पेहिअमोअणाइ ।
 तहावि नस्मेज्ज न देह-कुम्म
 भयाउमेसीभउणम्सहावो ॥

57

Wealth is fickle like lightning body is ephemeral like an unbaked earthen pot associations are momentary like a dream and the ghost of death is at hand therefore one should be devoted to Dharma

58

You ever enjoy pleasures by nourishing and embellishing your body But you have not come here for that purpose Abandoning delicacy discharge your duty

59

Think about the foul transformation the objects undergo when they are thrown out of the body—the very objects once enjoyed as palatable dishes and extra-ordinarily flavoured drinks

60

Even you may resort to medicinal compounds serving as elixir vitae and tonics yet the physical [jarlike] frame can never be made to acquire immunity from destruction

६१

रोगहि देह स्वसिध भयिस्स
 मत्तो जणो अत्तरियेसु तेषु ।
 ते पायडीहोति जया यहिस्ता
 दीणाणणो पासइ दुक्खमघ ॥

६२

पम्मुक्कमोहीमयिऊण देहे
 मणस्सुक्किल्लीकरणे जयज्जा ।
 न देहसोद पुत्तिस्थसिद्धी
 चित्ते तु सुद्धे पुत्तिस्थसिद्धी ॥

६३

अद्यत्थ मोक्खाउ न धत्थव स
 देह च तस्साहणमत्थि यच्च ।
 अमु मुमुक्खुस्स सियोधओग्गि ।
 अमु बुमुक्खुस्स मयोधओग्गि ॥

६४

इमा सतीरा पिइडा मलाण
 सार असार अदिल्लखसे चे ।
 परोक्खारा दुण सौय्यार
 मणस्स मोचु क्विणिण अद्यत्थ ॥

61

The physical body of creatures is the repository of diseases As long as they are hidden inside one remains blind with lustful passions When once they become manifest the wretched person of dejected look sees nothing else but misery everywhere

62

So disattach yourself from body and apply yourself to the purification of mind The real object of manly effort is the purification of mind and not that of the body

63

There is no real happiness in any other place except in the final Emancipation (मोक्ष) And physical body is the external instrument of it [Mokshā] To a person desirous of Emancipation, this body is helpful to Moksha while to a person desirous of worldly pleasures it is helpful to Samsār [the transmigratory cycle]

64

If you desire to have something substantial from this unsubstantial body the receptacle of impurities achieve self-benefit through benevolence to others abandoning the narrowness of mind

६१

रोगहि देह खसिअ भयिस्म
 मत्तो जणो अन्तरियेसु तेसु ।
 ते पायडीदोति जया घहिता
 दीणाणणो गस्सइ दुक्खमंघ ॥

६२

पम्मुक्कमोहीमचिऊण देहे
 मणस्सुक्किल्लोररणे जयञ्जा ।
 न देहसोह पुरिसत्थसिडी
 चित्ते तु सुद्धे पुत्तिसत्थसिडी ॥

६३

अन्नत्थ मोक्खत्ताड न वत्थव स
 देह च तस्साहणमत्थि षड्ढ ।
 अमु मुमुक्खनुस्स सिधोवओग्गि ।
 अमु धुमुक्खनुस्स भरोवओग्गि ॥

६४

इमा सरीरा पिह्ढा मल्लण
 सार असार अहिल्लयसे चे ।
 परोय्यारा कुण सोय्यार
 मणस्स मोत्तु णिविण अवत्थ ॥

61

The physical body of creatures is the repository of diseases. As long as they are hidden inside one remains blind with lustful passions. When once they become manifest the wretched person of dejected look sees nothing else but misery everywhere.

62

So disattach yourself from body and apply yourself to the purification of mind. The real object of manly effort is the purification of mind and not that of the body.

63

There is no real happiness in any other place except in the final Emancipation (मोक्ष). And physical body is the external instrument of it [Moksha]. To a person desirous of Emancipation this body is helpful to Moksha while to a person desirous of worldly pleasures, it is helpful to Samsār [the transmigratory cycle].

64

If you desire to have something substantial from this unsubstantial body the receptacle of impurities, achieve self-benefit through benevolence to others abandoning the narrowness of mind.

६'

जेणेय देहेण विवेगहीणा
 ससारवीअस्स कुणति पोसं ।
 तेणेय देहेण विवगधन्ता
 ससारवीअस्स कुणति सोस ॥

६६

मिदुद्धभोग सममायरति
 दुवे जणा एगतरो तु तत्थ ।
 षधेह कम्मा विउड्डह अनो
 मोह विवेगे च विअममाणे ॥

६७

धावन्तओ जीववहो न जाओ
 पासतओ चे पुण जाअवन्तो ।
 तदापि हिंसाफल्माहमम्मि
 मूढ, मिहज्जे न धिओवओगे ॥

६८

सतृसए सामयमत्तओ वि
 णाणी, अणाणी ण धणणवा वि ।
 न उत्तिवण्णाइणे वि मुत्ती
 मोहिस्स, णाणिस्स मिहे वि मुत्ती ॥

६९

असुद्धमन्तकरण भवत्य

विमुद्धमन्तकरण सिधत्य ।

निग्वायण माणसरम्मसाण

सव्यण्हाण पुरिसत्थयित्त ॥

७०

राग च देस च परत्थ किच्चा

मुद्दा मणुस्सो गमय सजम्म ।

सुद्ध च सन्ती परमत्थओ उ

चित्त भयन्तस्स सम भवन्ति ॥

७१

परोन्नइय कह तु जलसि ?

परन्नइय हरिमेसि कम्हा ? ।

पासति नन्न तुय दुब्बिगण्णा

तुमव वधति उ पाव-पास्ता ॥

७२

कीरु ज परत्थ

तस्स सुव समर ।

करिज्जमाणा

भय सवस्स ॥

६९

असुद्धमन्तकरण भवत्थ

विसुद्धमन्तकरण सिवत्थ ।

निष्पायण माणसम्मसाण

सज्वणहाण पुरिस्तथस्सिद्ध ॥

७०

राग च देस च परत्थ किच्चा

मुहा मणुस्सो गमप सजम्म ।

सुह च सन्ती परमत्थओ उ

चित्त भयत्तस्स सम भवन्ति ॥

७१

परोत्तर्हप क्ह तुं जलेसि ?

परत्तर्हप हरिमेसि कम्हा ? ।

पासति नन्न तुव दुच्चिगप्पा

तुमव पधति उ पाव-पासा ॥

७२

दुच्चिन्तण कीरु ज परत्थ

पडिच्चुणी तस्स सुव समर ।

आपायओऽन्नत्थ करिच्चमाणा

पच्चाहई हन्दि ! भर सुवस्स ॥

६९

असुद्धमन्तकरण भवत्थ

विसुद्धमन्तकरण सिवत्थ ।

निग्घायण माणसरम्मसाण

सव्वप्पहाण पुरिसत्थखित्त ॥

७०

राग च देस च परत्थ किञ्चा

मुहा मणुस्सो गमए सजम्म ।

मुह च सती परमत्थओ उ

विच्च भयन्तस्स सम भवन्ति ॥

७१

परोत्तर्हए क्ह तु जलेसि ?

परफत्तर्हए हरिमेसि कम्हा ? ।

फासति नश्च तुव दुब्बिगणा

तुमव पधति उ पाव-पासा ॥

७२

दुच्चिन्तण कीरु अ परत्थ

पडिञ्जुणी तस्स सुव समइ ।

आवायओऽधत्थ करिञ्जमाणा

69

Mind if impure revolves in Saṃsāra and unsullied leads to spiritual bliss In reality the annihilation of mental impurities is the highest stage of manliness

70

Man loses his life to no purpose by cherishing feelings of love for and hatred against others Really speaking happiness and peace are secured by him who has the equanimity of mind

71

Why do you envy the rise of others? Why do you rejoice at their fall? Your evil thoughts do not affect any one else but on the contrary they entrap just you in the meshes of karma.

72

Evil thoughts cherished against others

६९

असुद्धमन्तकरण भवत्य

विसुद्धमन्तकरण सिपत्य ।

निग्घायण माणसकम्मसाण

सव्वण्यहाण पुरिस्तथखित्त ॥

७०

राग च दस च परत्य किच्चा

मुहा मणुस्सो गमप सजम्म ।

सुह च सन्ती परमत्यओ उ

चित्त भयन्तस्स सम भवन्ति ॥

७१

परोन्नइप कह तु जलेसि ?

परन्खइप हरिमेसि कग्हा ? ।

पासति नन्न तुव दुच्चिगणा

तुमच यधति उ पाव-पासा ॥

७२

दुच्चिन्तण कीर ज परत्य

पडिञ्जुणी तस्स सुघ समइ ।

आघायओऽन्नत्य करिञ्जमाणा

पच्चाहई हन्दि ! भव सुयस्स ॥

69

Mind if impure, revolves in Samsāra and unsullied, leads to spiritual bliss In reality the annihilation of mental impurities is the highest stage of manliness

70

Man loses his life to no purpose by cherishing feelings of love for and hatred against others Really speaking happiness and peace are secured by him who has the equanimity of mind

71

Why do you envy the rise of others? Why do you rejoice at their fall? Your evil thoughts do not affect any one else but on the contrary they entrap just you in the meshes of karma

72

Evil thoughts cherished against others

७३

परोदय च तुह दुष्पयत्ता
 सिआ खई को तुम तत्थ लाहो ।
 ईस कुणतो विहल परत्थ
 हाणि सुउस्सय कह करसि ? ॥

७४

विकासर वट्टइ जस्स पुण्ण
 पउडमाणोदयभागधम— ।
 तमज्जहाकाउमल न को वि
 भव कि सुज्ज पडि धूलिखेवा ? ॥

७५

परोचयारो खट्टु धम्मरुम्म
 पराचयारो ज अणज्जकज्ज ।
 चत्तण धम्म चरण च पावे
 विसस्स पाण अमयं विहाय ॥

७६

जा उजई चायनइ च अतिथ
 पुण्णस्स पायस्स च जमिभज त ।
 पुण्णे समत्ते चिहवो अवइ
 ता नरसर को णु सुहग्गि मीहो । ॥

73

What advantage do you derive, if your wicked efforts nullify the success of others? Worthlessly cherishing jealousy towards others indeed you do harm to your own self

74

When one's merits fructify in full force there is none who can reverse the tide of his increasing prosperity What is to be done by throwing dust towards the sun?

75

Beneficence towards others is indeed the meritorious or religious duty [Dharma] while to do ill to others, is a sinful act To commit sin having abandoned Dharma is like drinking poison discarding nectar

76

Rise and fall result from merit and demerit When the stock of merit is exhausted, the star of prosperity sets Then why are you fascinated by momentary happiness?

७७

विचित्तमसज्जमवन्निखऊण

किं गुम्मसे, सुणसि कोइल किं ? ।

कम्मस्स एसो निहिलो पिरागो

पुण्णोदयो पाइइ लोइव च ॥

७८

इन्दा सुरा चक्रधरा नरिन्दा

ओयसिणो वा सुसिरी सुरुचा ।

सब्बं सफम्मप्यभया भवति

सन्ताण को कम्मफलमि मोहो' ॥

७९

सया विलोपच्च निअं चरित्तं-

हमइ ज उकरिस व एइ ।

इप्पस्स निअआइ हाणि-बुइदी

न गेइइओ निअए सघित्त ॥

८०

सिइसि दूरीकरिउ बुइ च

चरित्तदोसा समयाकरहि ।

मइसि सुअए सयय असुअख

सया सयाथारपरो हवहि ॥

77

Why are you wonder struck and stupefied at seeing the varied prosperity in this world? It is all the result of Karmas and rise of merit degrades one who is attached to worldly pleasures

78

Indras gods, kings, paramount rulers and those possessing prowess prosperity and beauty—all are made up by their own Karma. Then why should a wise man blindly attach himself to the fruits of karma

79

One should always introspect oneself whether one is [morally] elevated or degraded. The greedy persons interested in acquisition and loss of wealth do not examine their character

80

If you want to ward off misery remove impurities of character. If you wish to be endowed with excellent happiness, keep your conduct always good

८१

णिहोडित दुष्णगद् गुणाण

अभासहेड च पडमुआए- ।

नियतण नूण निअस्स जुत्त

जहणसत्ति सहिपसगस्स ॥

८२

करसि दिट्ठि न गुणे परस्स

घत्तु तु दोसा सह अत्थि सज्जी' ।

जुत्त पुरीसे पिव सूअरस्स

दोमे परफक्क न तुम रमउ ॥

८३

सव्यो जणो दूसनसजुजोऽत्थि

निदूसणो णाम स धीअरायो ।

न किं पुणो पच्छसि तु अदत्ता

निअकमाणच्च इहिज्जमाण' ॥

८४

किं मोरउरला कुणसेऽधचिन्त' ?

किणो उवट्ठासि विधऽन्नकम्म' ? ।

किं धूमपुञ्ज जयमे अ घत्तु

पिक्कणजाल पसरवमाणो ? ॥

81

It is highly necessary for a person who wishes to achieve self-good, to regulate himself his best, with determination in order to dispel bad habits and to practise virtues

82

Without appreciating the virtues of others, you are always ready to find fault with them You take delight in the faults of others just as a hog does in filth but such a course of life is quite unbecoming

83

Oh, man! every human being is full of faults, only the Passionless One is faultless Do not be blind to what is burning under your own feet

84

Why do you fruitlessly trouble yourself with the thoughts of others? Why do you uselessly interfere with matters which do not concern you? You try [as it were] to accumulate volumes of smoke as you indulge in odd thoughts!

८१

सुखस्त दुःखस्त न षो वि दाया
 जीवो सय सारवण वणे ण ।
 सतण्य दुच्चरिअस्त दरा
 हकारिऊण सयमव दुक्ख ॥

८६

साय असाय च सरीरिषट्ठे
 लम जहाक्म्मविवागजोग ।
 मच्चेज्ज णो उक्करिसे सुहस्त
 न उच्चिवज्जा च दुहागमम्मि ॥

८७

निसाविराम दिअहो समइ
 दिणावसाणे च उवइ राई ।
 तइव चिस्से सुहदुक्खचक्क
 नाउ अघीरीभवण न कुज्जा ॥

८८

उदेइ रगोऽत्थमुवइ रगो
 सहस्तरस्सी चिइओ जहेस ।
 तहा महन्ता वि समत्तजुत्ता
 उवागम आवय-सपयाण ॥

85

None is the giver to an embodied soul of happiness and misery. It itself generates them. In reality, it itself invites misery through its immoral conduct and then becomes afflicted.

86

Happiness and misery pursue human beings owing to the rise of various kinds of karmas. So one should not be infatuated with pride at the attainment of prosperity nor should his mind be agitated at the approach of calamity.

87

When the night ceases the day breaks and when the day closes the night falls in the same way a wise man knowing [the revolutionary turns of] the wheel of happiness and misery in this world should never lose his mental balance.

88

The sun is red when it rises and also when it sets similarly the great men are and remain the same in glorious prosperity and overwhelming calamity.

८९

अहुजल हाडयमगितावे
 सिआ महतो तह आघयाप ।
 दुन्यणसगो खलु सत्त-दम-
 परिक्खणाप कसवट्टिअण्ण ॥

९०

पत्ता विपत्ती नियमण भोम्मा
 धारिज्जप णेघ दुहाणभा सा ।
 करेज्ज से ससहण समण
 चयोऽश्रहा कम्मिअसकट्टाण ॥

९१

अण्णाणरूवण तणु विअता
 विअति नअ खलु को अह क्षि ।
 पअस्स णो सस्सरण जगस्स
 सुव भमो फुज्जर करिस्सोऽय' ॥

९२

महतमायसमुवअयत्ता
 सहयसन्त्ताकरणे जयत्ति ।
 लद्धे सइयम्मि न किञ्चि पप्य
 न तिअण्णऽनण्यमुहस्स मेअ ॥

९३

इमो जणो माइमुहो सिसुत्ते
 तारण्णकाल तरणीमुहो च ।
 जरागम पुत्तमुहो हवर,
 न मोहडुक्कोऽण्णमुहा तु होइ ॥

९४

पुव्व पुरीसम्मि किडिव्व होज्जा
 तओ पुणो घम्महागइहो ऊ ।
 जरागवो अक्कमणे जराए
 सिआ मणूसो न पुणो मणूसो ॥

९५

सपाविड अण्णय चिक्कास
 लिच्छति देयाणि वि माणुसत्त ।
 तमेव किं तं मइलीकरसि ?
 ससारपायासुअ' सोवसे किं ? ॥

९६

सयेहिअ साहिउमूसुओ सि
 पर सहाऽऽगच्छिइ णेव किंचि ।
 तुमऽत्थि च किंचण बुद्धितत्त
 चित्तेहि ता सासयमंगलस्स ॥

89

As gold attains purity in fire so also the high-souled one in calamity Truly the time of calamity is a touch-stone for the golden character

90

The adversity that befalls one has surely to be undergone It cannot be warded off by any kind of evil reflections So one should suffer with patience Otherwise there would be increased the ties of karmas [It does not denote not to remedy, proper correctives essentially deserve to be taken]

91

Those [with the idea of super imposition of their self] who identify their bodies with souls do not realize their true nature—they do not know who I am This world has forgotten its own self Oh of what sort this bewildering delusion of one's own self is "

92

Those who have firmly fixed their highest ideal strive for self-realization Self-realization leaves nothing to be attained Real welfare cannot be achieved by one who is not directed to the soul (आत्ममुख) i.e. who does not work

९३

इमो जणो माहमुहो ।

तारुण्यमालं

।-१ ।

जरागम पुत्तमुहो हवद्द,

न मोहलुक्का-

॥

९४

पुच्य पुरीसम्मि किड्ढिव्य

तथो पुणो ध

जरागयो अक्रमणे जराए

सिआ मणूसो न ।

९५

सपाविड अणणय विक्कास

लिच्छति देयाणि ।

तमव किं तं मइलीकरसि ?

सत्तारपायासुअ' स,

९६

सयहिअ साहिउमूसुओ सि

एर सहाऽऽगच्छिद्द ॥

तुमऽत्थि वे किंचण युद्धित्त

चित्तेहि ता सासय

97

Has old age lost its sting? Is death gone from this world? Are diseases impotent? Is youth everlasting? Will prosperity be permanent? Why do you then remain in illusory sleep?

98

So long as mind is active so long as senses can work and so long as the body is sound try to realize the ideal of life. In old age you will not be able to do anything.

99

When karma is ripe for painful consequences even a king becomes a pauper with belly emaciated with hunger even the strong decays with diseases and even the exalted is reduced to degradation.

100

The whole phenomenal world is a drama acted by karma. It will vanish in a moment like a cloud in the autumn. So a wise man should not allow himself to be deluded by the phenomenal expansion apparently unsubstantial.

९७

जुण्णा जरा किं मरण मय किं
 गया हया किं जुयया सया किं ? ।
 किं सपया निचल-ऊसया धा
 ज मोहपासुत्तमणो सया सि ? ॥

९८

मणोबल इदियपाडय च
 सथ सरीरस्स च विज्जण जा ।
 उत्तच्छ फाउ पुरिसत्थसिद्धि
 बुद्धत्तणे किंचण ते न होही ॥

९९

निवो वि रको बुहलीणकुच्छी
 यली वि होज्जाऽऽमयजज्जरो च ।
 धच्चेज्ज दट्ट पुण उल्लओ वि
 उवत्थिए कम्मणदुव्विघागे ॥

१००

कम्ममव नाडयमेअमत्थि
 विराइ अम सरअस्स धाऽऽसु ।
 अस्सि पवचे फुडनिग्गुणत्ते
 भवे सुही मोहसवयो णो ॥

101

The embodied beings become extremely glad when they again look at the place from which they take birth suffering immense misery Oh! of what kind is the play of passion?

102

Men like moths through blindness of infatuation, cast themselves in the blinding flames of the fire of passions in order to achieve happiness but consequently they have to shed hot tears

103

If you believe that passions will subside with the indulgence of sensual pleasures then this belief of yours is the result of ignorance because on the contrary the passions are greatly excited by enjoyment as fire is more inflamed by pouring purified butter [Ghee] in it

104

By yielding to illusory attachment one destroys one's vitality [elixir fluid] which is the source of bodily strength and which develops intellectual powers and charming loveliness

१०१

दुहाणि भोन्चा सुवहृणि जथ
 सरिरिणो जम्मणमाघहति ।
 वट्टण त टाणयमच भूयो
 पावति मोअ हह मोहलीला । ॥

१०२

सुहादिलासेण जलन्तकाम-
 इगालजालासु निअ खिबति ।
 मोहधलत्ता सलहव्य किंतु
 धाहा सवप्फा फलओ मुअति ॥

१०३

पसा मई चे विसवाणुसगा
 सम समागच्छिइ कामविची ।
 तमअमन्नाणविअम्भिअत्त
 अज्जेण घण्हिय विवहूदप्प हि ॥

१०४

परिट्ठिआ जत्थ सरिरसत्ती
 अहिट्ठिओ जत्थ मरप्पगासो ।
 धवट्ठिआ जत्थ सुरुध-कनी
 मोहेण त हम्मइ विज्जमेव । ॥

105

The temptations being near the mind though purified with the nectar of renunciation becomes at once defiled again. Indeed the feeble soul degrades itself.

106

The senses proceed horselike to those regions [objects] to which the charioteer mind leads them and they cast down the ignorant soul in an abyss. Oh! what a servitude is this?

107

The strength of curbing the mind is superior even to the ruling power of the three worlds. He is truly great who is not affected by seductive passions even in the midst of immoral impellent forces.

108

If one intent upon the ideal endowed with unstained discrimination and indomitable courage and averse to sensual pleasures be absorbed in the contemplation of self. Cupid

१०५

धोअ वि यरगासुहारसेण
 जापर चित्त मरु पुणाऽऽसु- ।
 विआरदेऽस्स उयागमम्मि,
 अप्प हु अणा अणलो हणेइ ॥

१०६

जहेदियासा मणरुपसूओ
 जुज्जेइ तज्जयसु तथा चलति ।
 पाडति गहे पुण मूढमत्त
 हा' केरिस्स एस्स परासयत्त' ॥

१०७

जयत्तईसासणसत्तिओ वि
 मणोयसीकारयल पहाण ।
 सच्चो पद्द सो न विकीरए जा
 विकारसामगिसमीथगो वि ॥

१०८

क्षेयत्थिरो सुद्धविवेगयोहो
 पचडधिज्जो विसया निअत्तो ।
 अद्दप्यमायासदिलो भव चे
 कुज्जा सरो तस्स विसदुलो किं ? ॥

105

The temptations being rear, the mind though purified with the nectar of renunciation becomes at once defiled again. Indeed the feeble soul degrades itself.

106

The senses proceed horse-like to those regions [objects] to which the charioteer mind leads them and they cast down the ignorant soul in an abyss. Oh! what a servitude is this?

107

The strength of curbing the mind is superior even to the ruling power of the three worlds. He is truly great who is not affected by seductive passions even in the midst of immoral impellent forces.

108

If one intent upon the ideal endowed with unstained discrimination and indomitable courage and averse to sensual pleasures be absorbed in the contemplation of self, Cupid is powerless before that person.

१०९

एसोऽस्थि सारो कसिणस्त सत्य-
 सत्यस्त सव्वदि समस्सरेण ।
 साहिज्जमाणा भुविसारयेहि-
 अप्पाणसाहीणयमावदंजा ॥

११०

स एव धीरो स च एव धीरो
 स एव विज स च एव साह ।
 जेणिदियाण अवरि ससत्ता
 वित्थारिआ भाणसनिज्जयण ॥

१११

सव्वप्पाणिक्खुल्लभावहिअया मोसाविह्वणायरा
 थूणत्तासमुहा तथा अघिलिआ सव्वमचेरध्वया ।
 लोहोसारसमावहा स-थुवआ दोसेसु अहसणा
 उज्जू षकमवाऽऽमयाण मिसआ धदे अह मूरिस्ता ॥

११२

धदे तत्तयुहा अमोल्लसमयासेज्जाणुमण्णा तथा
 तिण्हापासुधणाघणा भवतरुप्पारोहपसूवमा ।
 आलिद्धा गधर एम अदरिआ विदायकामासया
 वरगोउमरपव्यया पल्लिविअप्पोद्दाममोहहुमा ॥

109

This is the essence of all scriptures
unanimously proclaimed by all the learned
Secure self control

110

He alone is courageous, he alone is
vigorous he alone is learned and he alone is
a saint who gets mastery over his senses by
curbing his mind

111

I salute to the good whose hearts are
wet with compassion for all beings whose acts
are not stained by falsehood who are averse
to theft and deceit who are fully chaste who
are able to check the torrents of greed who
are admirers of others virtues and indifferent
to others defects who are straightforward and
who are physicians to cure the disease in the
form of perverse Samsāra.

112

I bow down to them who know the truth
who are lying on the precious bed of equability
who are the showers of rain to the dust of
avarice who are an axe to the sprout of the
tree of Samsāra who have embraced high
forbearance who are free from pride who
have dispelled sensual desires who are a moun-
tain to the fountain of disattachment and who
have burnt the terrible tree of delusion

११३

मुहाकरी सञ्चो पययइ तयत्य तिहुअणे
 किलेसाणुफनरा भयइ अणुहोन्तो तहवि सो ।
 तएव ससार मुणिअ तिसम दुक्कमइअ
 महणा निस्सगीहविअ निअ-अप्पम्मि रमए ॥

११४

पुण्णाणदोऽयमणा परमरत्नओ सुद्धचेयन्नरुथो
 सव्वुब्भासिणयासो तहवि पविसिउं कम्मणा हा' जडण ।
 नीओऽच्चत मिलणि अह विमलदस नेउमअ जइत्था
 पुञ्जुत्त एथ भूयो सुमरह सुदढ कम्मधारी स मोहो ॥

११५

काउ सत्थ हिअयनमल घत्तरज्जाप्यसग
 सम्माराम समुवविसहऽत्तस्स उद्धारणत्थे ।
 जालोइत्था जइ' सुमइणो' ऽणाइवद्धस्स सम्म
 दोजा नण्यावरिमवदयो मुखरायो वि षो णु' ॥

११६

इच्चेव गिहमहिणो वि समणे सव्वमात्रणालयणा
 अञ्जप्प विरयति चारुचरिआ सस्साहणाराहणा ।
 एएणेव पट्टण ते वि भयओ मत्तिलज्जिर भीसणा
 इच्चेव परिभाणिओ पदमओऽञ्जणोवपसो मणा ॥

113

All beings of the three worlds long for happiness and they strive hard for it still they suffer various kinds of miseries. It is for this reason that the wise, knowing this Samsāra to be full of dreadful calamities give up all illusory associations and absorb themselves into the realization of Self

114

The soul is by nature full of bliss pre—eminently powerful pure consciousness an illuminator of all the universe but alas! such a divine soul is completely defiled by stupefying Karmas so now you should try hard to invest it with its purity. Firmly remember ignorance is the root cause of Karma

115

Oh wise persons quiet your lotus like heart extricating it from all phenomenal objects and then encamping in the garden of peaceful quietude consult yourself for the elevation of Soul ensnared in the meshes of Karmas from times immemorial. What prince of fools even would bear antipathy towards his soul?

116

Thus even householders endowed with good knowledge and conduct paint the spiritual wisdom on their hearts resorting to highly elevating thoughts and thus by such means even they become liberated from this formidable Samsāra. Here in the beginning is in this way explained the brief spiritual teaching

१

जोगाहिरोहो जइ दुधतो णो
 किं दुधर ता भुण्णत्तय वि ।
 जोगस्स भूमीअ ममागमत्थ
 दसिञ्जपऽय पढमो उवायो ॥

२

भस्ती गुरुण परमप्यणो य
 आयात्सुद्धी चरण तवस्स ।
 निस्सेअसदेसवियजिअत्त
 एत्ता पक्खिञ्जइ 'पुब्बमेवा' ॥

३

पिआ च माआ च फलागुरू च
 बुद्धा पुणो ताण कुडुम्बवग्गे ।
 धम्मण्णगासण्वण्णा च सत्ता
 गुरुण वग्गे समुदीरिओऽय ॥

४

वञ्जो पणामा विणयण तस्स
 चित्ते वि तस्सि बहुमाणवित्ती ।
 विणीअमाओ पुरओ अ तस्स
 नावण्णजायस्स निघोहण च ॥

1

Nothing in the three worlds is difficult if the practice of Yoga be not so Below is described the first means of achieving this task

2

The following constitute what is termed [by Haribhadra Āchārya s Yoga Bindu] Primary duty [Purva sevā] —worship of the elders and of God *purity of conduct practice of religious austerities and absence of aversion to final Beatitude*

3

Parents teachers elders in the caste and saints devoted to preaching conducive to spiritual good—these constitute the class of elders [Guru-Varga]

4

These elders should be saluted with modesty feelings of respect for them should be cherished in heart courteous behaviour should be adopted in their presence and blasphemous talk if carried on regarding them, should not be listened to

५

पुञ्जत्तमम्मापिअराण अज्ज
 ओमाणकारी छडुपी पुहो वि ।
 सेवज्ज किं धम्मगुरुस्स पाया ?
 अथद्दमूलो न हि पदप दू ॥

६

महोपगारा जगचिस्सुआ त
 वायव्यमज्ज खलु सि उपत्थी ।
 मोहाउला ते परिदूमिउ त
 जे धम्मकर्म चरिउ महन्ति ॥

७

बुद्धस्स मच्चा गुरुणोसेवा
 गिलाणसेवा पुण अत्तमवा ।
 ससाहण जीवणमगलस्स
 मेवागहाणो हि मणुस्सधम्मो ॥

८

पवुद्धतत्ता अणपक्खवाया
 महज्जया सम्गुणगारवा य ।
 धम्मस्सट्ठयस्स च पारणम्मि
 गह्ण गुरु सत-गहीर-धीरा ॥

5

Respect for parents is the first essential. A man though learned is unwise if he disrespects them. What can such a man propitiate the religious preceptors? A tree which has not taken deep roots is sure to remain stunted.

6

They [Parents] are well known benefactors [i.e. all are under a load of innumerable obligations rendered to them by their parents]. To serve them is the first duty. They are ignorant who having tormented them, wish to go on performing religious practices.

7

Service to the aged to the elders to the diseased and to the distressed is the instrument of making life auspicious. Indeed service is the essential duty of human life.

8

They are religious preceptors [Gurus] who know the essence of true knowledge who are impartial who practise great vows [Mahāvratas] who possess greatness by their sublime virtues and who being tranquil solemn and patient are clever in preaching the religious principles.

९

तहाविहा तं गुरयो भवम्मि
 सय पर णो तरिड जयन्ति ।
 सरीरिणी उद्धरिड परा वि,
 परोपयाणाय हि सणउत्ती ॥

१०

उच्छतरागाइअसज्जदोसो
 समत्तत्तण्यवडणघोहा ।
 स पुण्णसुद्धो भयव परप्पो
 साहिज्जय 'दय' पयाभिदमो ॥

११

रागण देसेण घय पपुण्णा
 तहय दघो अवि सभव चे ।
 को तथ अग्हासु च ता विससो
 विवचिड सम्मइणोऽरिहति ॥

१२

अरागभावो पुरिसत्थसग्गो
 देघस्स तत्त परम तमव ।
 छीणेसु रागाइअदूसणेसु
 पुण्णो परो सज्जमुदेह जोई ॥

9

Not only do such teachers try to cross the world-ocean but also try to help others to cross it Truly the good always work for the benefit of others

10

The entirely pure Supreme Soul who is free from all faults as attachment etc and whose Knowledge is all-illuminating is called God

11

If it is possible for God to be full of attachment and hatred like us-the mortals then there is no difference between Him and us The wise may properly distinguish this

12

Freedom from passions is to be accomplished by efforts. This is the very characteristic of God When impurities such as attachment etc are totally wiped out then only there arises the divine Light of Omniscience

१३

जो धीअरायो एममरो सोऽ-

पियं पिय धा नहि तस्स विचि ।

रागाइसत्ताऽऽघरणाणि ताए

जोग न गुद्धो न च सच्चदसी ॥

१४

अग्हे सरागा भयघ धिरागो

अप्यग्णुणो अमह स सत्रयई ।

सोऽणतविज्जो धयमप्पविज्जा

अम्हाणमारज्जतमो स तम्हा ॥

१५

गुणाण से ससरणा सच्चित्त-

सोहप्पधीणीभवण हि पूजा ।

दोसाऽघणेउ चरिअस्स सुद्धि

निम्माणिउ कम्मविही समग्गा ॥

१६

विलासकज्ज विविह विट्ठेउ

सवा सुट्ठेण समयो मिलेज्जा ।

सपत्थणाए परमेसरस्स

नेवाऽघगासोऽहह को पमायो' ॥

13

He who is devoid of passions is God
He has no likes and dislikes Attachment etc
conceal Reality They are the veils to the Soul
How can one swayed by them be called pure
and omniscient ?

14

We are passionful God is dispassionate
We know little while He knows everything
We are of little power while He is possessed
of infinite power He deserves therefore to
be worshipped by us

15

To try to purify the mind by meditating
His virtues is really His worship Indeed the
sole object of all religious rites is the
purification of conduct by removing evils in it

16

Some-how we always continue to spare
time for chatting with friends and for enjoying
diverse pleasures but alas ! we do not spare
[even a short] time for the prayer of God

१७

अप्पुन्नईप किर घत्थजीप
 जस्सत्थि चित्त सिद्धि र जणो सो ।
 समच्चिउ भागवद विभूद
 लद्ध ओआसमयस्समय ॥

१८

लोआवयायगवईनिरासो
 सुदाहिणत्त च कयण्णुया च ।
 सत्तय निदापरिवज्जण च
 सतत्तवा सगयभासिरत्तं ॥

१९

उराल्पा दुव्वपचज्जण च
 कयण्णइण्णापरिपालण च ।
 नालम्सवस्स पुण अग्गहो च
 जोग्गसु कज्जेसु विवगजुत्तो ॥

२०

सम्पत्तिजोग णमिरत्तण च
 देण्ण न दुक्खेऽज्जय-मइवा च ।
 महन्तमग च समाहइयखा
 अगिद्धया अन्नहिउज्जयत्त ॥

17

The man whose heart longs for the real
 exaltation of his soul does surely manage to
 get time for the worship of God.

18

Abandonment of scandalous paths
 readiness to share others burdens gratefulness
 abstention from speaking ill of others praise
 of the good necessary speech proper to the
 occasion

19

Liberality refraining from wrongly spend
 ing money, keeping of one s promise not being
 subjected to idleness reasonable persistence in
 proper work

20

Politeness in prosperity, loftiness of
 mind even in poverty straightforwardness
 gentleness desire to follow in the footsteps of
 the great contentment zealousness to do good
 to others

२१

सिद्धतदाणी न य लोगमीए
 सत्तथ ओचिञ्चविधायगत ।
 एयपयारो सयमूहणिज्जो
 जोगो मयायारविही सुहीहि ॥
 [चऊहि कलावग]

२२

सजीवण केरिममारएइ
 सुनोइअ जोगपदारुणखू ।
 तमकिअ णेण विचारयाण
 कुड भव माणसभूमिआए ॥

२३

तपो निरुघीअ बहुपयारो
 जहम्मसत्ति उचिओ स काउ ।
 देहस्त सुद्धी हिअयुज्जलत्त
 चिवगओ जत्थ करिज्जमाणे ॥

२४

किञ्चिच्चहाए अयि सम्मरम्मि
 तत्थाऽऽयर णेय पयल्लणिज ।
 अम्मासओ सो सुअरो हवज्जा
 कट्ट विणा कथ च अत्थसिद्धी ॥

21

Adherence to one's principles in spite of the opposition of the people and aptitude for always doing the right thing at the right moment—these the good persons should understand constitute the rules of good conduct

22

From this it will be clear to the considerate ones to what moral height a man who wishes to tread the path of Yoga must raise himself

23

Austerities are of various kinds a person should practise them according to his capacity If the austerities are properly practised they purify the body and ennoble the mind

24

Even though some pain may be caused by the religious austerities yet a man should not view them with dislike They become easy through practice Can there be any success without endurance?

25

Religious fast which is very useful to soul and body elevates life by dispelling physical and mental impurities

26

According to the wise the word Upavāsa [fast] means dwelling near the pure Soul It [Upavāsa], in reality cannot be accomplished without the removal of passions and worldly pleasures

27

Eating is not the real nature of soul It is due to its contact with the body Therefore it is proper to practise austerities according to one's capacity, in order to attain that high state where the need of food etc vanishes

28

These austerities should be wisely performed so that evil thoughts do not distract the mind and the resulting powers [of body mind and speech] and senses are not impaired

२९

योगाङ्गाराअपारघस्मे

कट्ट मणुस्सो सहए समग ।

अप्याणक्कलाणनिबधण तु

तव न मेच्छाइ समायरेइ ॥

३०

धयंति सता, पड्विअए च

भयस्स दायज्ज भयकरत्त ।

विचित्तरुधा पुण कम्मसिद्धी

ता भोग्गीडीमविउ न जुत्त ॥

३१

चायण मुत्ती न पुणाइ भोगा

भोगा च रोगा च भयति मित्ति ।

भोगण मोक्खो उवल्लभए चे

जोगन्त किं, को च भव अइन्ता ? ॥

३२

अन्तस्मरीर एयरति कम्म-

पच्चत्थिणीऽणतवल्लणवादा ।

अत्र पवस्स जइ पोसणिज्जा

नय पवस्स जइ सोसणिज्जा ॥

29

Man suffers all pains when he is subjected to diseases and the like but he does not willingly practise religious austerities for the sake of spiritual welfare !

30

The wise declare and the truth is brought home to us that this phenomenal world is terrible like conflagration and that the karmic forces are excessively odd Such being the case it is not proper for a human being to be enjoying worldly pleasures like worms

31

It is renunciation and not worldly enjoyment that leads one to Emancipation Sensual enjoyments and diseases are close associates What is the use of Yoga and who will remain transmigrating from one life to another in the world [Samsāra] if it is possible to attain liberation by enjoying pleasures ?

32

Enemies infinitely powerful in the form of karmic forces reside in this body Food should be taken if they are to be nourished and avoided if they are to be [dried] destroyed

३३

सम्पाइओ चे तव-आयरण
 कडुम्स सम्म सहणस्सहावो ।
 हिआवहो होइ सहस्सहुत्त
 यदो न होही मरणफखणो वि ॥

३४

भुत्ती सह पा ग्सवज्जिआ या
 थेवोण-कुच्छी, मिअवत्थुहिं या ।
 मिट्ठासगाण पि समत्तओ या
 उणालिआ सा वि तवस्सक्या ॥

३५

गद्धरस दूरीकरण तवोऽत्थि
 पत्त रहस्स इह तस्स सय ।
 धन्ता रत्ततेऽत्थ विवेगदीव-
 णोन्मासिअप्पुन्नइटेउमग्गा ॥

३६

कल्लाणरूया परमोऽववग्गो
 भन्नाहिणदा गरिदंहर त ।
 अत्ताणसामज्जमिण, न तत्ता
 सुहस्सरुच परिजाणिर त ॥

33

If the lesson of endurance be learnt through the practice of austerities it becomes useful in many ways even the pangs of death are lessened thereby

34

Taking meals once a day taking flavourless meals eating less than necessary taking temperate meals and the eating of very delicious food with indifference—these are also varieties of Tapas

35

Abating sensual desire is the very essence of Tapas Pleased are those who delight in it treading the paths of spiritual development illumined by the light of discrimination

36

Liberation which is the stage of highest welfare is censured by those who feel happiness in worldly pleasures But this is the climax of ignorance They do not know happiness in its real nature

३७

ससारभोगे सुहमघ्यिइज्ज
 मण्णन्ति जे लुत्तविवेगनेत्ता ।
 निस्मअस ते णणु णीरघन्ता
 दयापय नाणिमहासयाणं ॥

३८

सुस्ताउभुत्ती महुर च पाण
 मणोण्णवत्थाहरणाइधाण ।
 इओ तओ पज्जडण जहिट्ठ
 धयमगोटी सुमुदीमुह च ॥

३९

इच्छाईअं सम्ममणेगरूच
 ससारवासे पगडाणुभूइ ।
 मोक्खे कुदो परिसखेइयस्स
 ट्ठू पसाँँति जणे कुबोहा ॥
 ४० [जुम्म]

ससारभोगेसु सुह जमव
 पडिज्जप त खलु दुक्खमत्थि ।
 घुच्छत्तणाओ, सणभगुरत्ता,
 मीसालिअत्ता विअणोलिहिं च ॥

37

Those blinded by ignorance who believe unparalleled bliss in worldly pleasures disregard Absolution. Such are indeed pitiable from the point of view of the wise.

38-39

Delicious food, sweet drinks, charming dress and ornaments, freedom of movements, parties of friends and company of beautiful women—such and other kinds of happiness are apparently experienced in this world but they are absent in the Absolution. Persons of perverted knowledge spread such poisonous and palatable notions [as sweet-balls] among the ignorant.

40

Whatever happiness is conceived to exist in the enjoyment of worldly pleasures is nothing but misery because it is *transitory*, transitory and mixed with various *kinds* of torments.

४१

कम्मपणासपमय अणत-
 प्पगासजुत्त सुहमव्यिइज्ज ।
 विदू तिलोईसुहमत्थि जत्थ
 मुत्तीअ वम्फेज्जइ को सुही णो ? ॥

४२

एव च मोक्षलापडिकूलचित्ती
 सिरोमणो वज्जरिओ उवाओ ।
 जस्सि थिए निव्वल्पे परो वि
 उवायरासी इहरा निरत्थो ॥

४३

इन्वेय जोगप्पुद्धुमाहिगारि-
 परत्तण सीसिअमत्थ ईसि ।
 जहव्व मग्ग इह सचरन्ता
 सम्मत्तिणो गटिभिआअ होन्ति ॥

४४

विमल खत्तु तत्तदसण
 इह 'सम्मत्त'पण बुध्धर ।
 अवयगापुरप्पयसण
 न भय मुहमपाविअस्स ण ॥

41

Who will not long for the attainment of that unparalleled happiness accompanied by infinite [spiritual] light which is the result of the destruction of all the Karmic forces and before which all the pleasures of the three worlds are nothing ?

42

So inclination towards Absolution is the chief means in the presence of which other requisites if absent, become available while in the absence of which all other requisites of Yoga are of no use

43

Thus is shortly described the mode of conduct which a novice in the practice of Yoga should follow Those who observe it properly, are able to cut off the Karmic knots and attain right belief (सम्यग्दर्शन)

44

The unsullied perception of The Truth is called Samyaktva [right faith] This right faith is the passport for admission into the city of Liberation Without this passport no one is entitled to Liberation [Moksha]

६५

सत्यविसारय-जडणायरिअ
मिरिबिजययम्मसूरि-गुरुचरण-सीस

णायविसारय णायतित्थ
सुणिणायविजय-विररुए

अज्झत्तत्तालोए

'पुच्चसेवा'णाम चीअ पयरण
समत्त ।

तीअ पयरण ।

अदृगजोगो

१

मोक्षो स दुःखानुविद्धमयाऽ-
 णत सुहृत् सासयमत्यि जतथ ।
 समगङ्गाम्भ्रवयलक्षणी सो
 न निवृद्धिं कम्मलन वि सेमे ॥

२

सगावचना विद्मव सति
 सगा हि पाथो भयण, न मोयथा ।
 सगे सुहृद् इदियज सताव
 मोक्षे सरुन अदुह अणन ॥

३

अथा सक्कमा पुण धीअक्कमा
 ससारिओ भण्णइ तत्थ अज्जो ।
 दाविज्जप नि-तुअ-मुत्त-सिद्ध-
 धरहाइमहहि अक्कमओ अ ॥

४

पुर्वीअ जोगस्स पद पुराण-
 जोअण्णु-सता अववग्गहउ ।
 अट्टगमेओ स पुणो पत्तिज्जो
 आट्टणप तत्थ कट्टमण्हि ॥

1

Final emancipation is that state where there is boundless and eternal bliss unalloyed with miseries. It is characterised by the destruction of all the karmic forces. Final beatitude cannot be attained so long as there is left even an iota of कर्म.

2

Heaven and final beatitude are quite different states because one is certainly to fall down from heaven while there is no such lapse from final beatitude. The happiness in heaven is derived from senses and is alloyed with affliction while that in final beatitude being of the very nature of the Supreme Soul is infinite as well as is unmixed with misery.

3

Souls are of two kinds namely those subject to and those free from the forces of karma. The former are termed embodied beings (संसारि), while the latter are designated Nivṛita Mukta Siddhī, Brahmī etc.

4

Ancient saints conversant with Yoga have chalked out to us the path of Yoga for the attainment of Absolution. It is treated under eight heads. A brief exposition of it will be attempted here.

५

जमणियमाऽऽसणयाणा-

यामा पञ्चाहिई अ धारणय ।

झाण तहा समाही

इअ अट्टगाणि जोगस्म ॥

६

तत्थाऽहिंसासच्चाऽ-

तअवभापरिग्गहा य जमा ।

णियमा सोअ तोसो

तव-सद्दाया तद्देस-पणिहाण ॥

७

एगतथो जुत्तिसहा सरीर-

सरीरिणो णेघ अभिस्सयाए ।

परो भयो षस्स हि सभवेज्जा

नासे सरीरस्स सरीरिणासा ? ॥

८

एध न एगतपुधत्तण पि

' जुत्त सरीरस्स सरीरिणो अ ।

एय पि हिंसा उपयज्जए णो

देहिस्स देहस्स विणासणे धि ॥

5

Self-restraint (यम), observance of religious and moral rites (नियम), different postures of the body (आसन), suspension and suppression of the breath (प्राणायाम), withdrawal of the senses from sensual objects (प्रत्याहार), concentration of the mind (धारणा), contemplation (ध्यान) and profound meditation (समाधि)—these are the eight stages of Yoga

6

Non-injury (अहिंसा), truthfulness (सत्य), refraining from stealing (अस्तेय), celibacy (ब्रह्मचर्य), renouncement of all sorts of property (अपरिग्रह)—these constitute restraint [Yama] while purification (शौच), contentment (सन्तोष), austerities (तप), study of spiritual truth (स्वाध्याय), and contemplation of God (ईश्वर-प्रणिधान) these form religious observances [Niyama]

7

It does not stand to reason to say that the body and the embodied soul are absolutely connected because if we suppose the soul perishing with the body the existence of the other world remains unaccounted for

8

Neither can it be reasonably maintained that the soul and the body are absolutely separate because then the soul would not feel distress by injuring the body and so there will be no हिंसा even if the body of a living being be destroyed

९

मेहाधिणो ता पडिपति देहा
 मिअ पि दहावरिअ कहवि ।
 जेगा अभिअति सरीर-घाए
 अर घहा त णिगदति हिंस ॥

१०

आ कीडया आ य मुराहिराया
 सअथ जीविसु सुहासुदम्स ।
 पियापियत्त परिचिअत्त
 कत्यापि हिंसायरण न कुञ्जा ॥

११

सरीरिणो वल्लह-वहह च
 पाणा सुअ ताण कए मणुरसा ।
 सामज्जलच्छि पि परिअयति
 ता विअिह दाणमल वहस्स ? ॥

१२

अअम्स चित्तबुद्धस्स खेअ-
 हिमोदगेण पणिलावजे वि ।
 हिंसावगास परिपज्जरति
 कहीकिईए पुण देहिणो किं ? ॥

9

The wise persons therefore believe that the soul though distinct from the body has come to be encased in it and that this relation brings about somehow or other an identity between them. Hence the pain caused by hurting the body or by the loss of body is called injury [Hinsā]

10

All the creatures from Indra down to a worm like happiness and dislike pain. Taking this into consideration a person should ever refrain from doing harm [to others]

11

One's own life [Prāna] is the dearest thing to the embodied beings. For its sake alone even sovereignty is discarded. Can we then conceive of any charitable act to expiate the sin of killing?

12

Even injuring the lotus-like heart of another by the cold water of causing pain is considered by wise persons to be a kind of Hinsā [injury]. Much more it is a Hinsā if a life is blotted out from the surface of this world.

१३

न पावदं सुषयाय पावु-

चटआय वा पाणियदो क्याइ ।

किं जाअए जीअधिणासदं

हालाहल जीविअसपयाए ? ॥

१४

दधामु मो कटफभगमत्ता

पाणी घदं केदद-दुक्खिओ णु ? ।

पाणी हणताऽहय दूममाणा

अप्यस्स वेर परिवन्दन्ति ॥

१

हिंसा परस्साऽसुहचित्ते नि

परावयाऽणुण बुच्चए किं ? ।

विस्सगिमिच्छीरइलक्खण जो

णासी अहिंस स मुणीअ तत्त ॥

१६

धम्मो अहिंस अउल्लभमाणो

हिंसाइ आधिम्मवए कइ णु ? ।

न जाअमाणणि हि पाणिआओ

जम्मति पोम्माणि हुआसणाओ ॥

13

The slaughter of beings being itself the cause of sins neither brings merit nor destroys sin Can the deadly poison [Halāhala] which destroys life ever prolong it ?

14

We are pained when even a thorn is pierced in a part of our body how much then would a being which is being killed be agonised ! Those who kill and torment others increase self-enmity

15

Even thinking ill of others is a Himsā then what to say of doing ill to others ? He who has understood Ahimsā to be universal brotherhood has realized the truth

16

Merit which accrues from non-injury can never accrue from injury Lotuses which grow in water can never have fire as their source

१७

परस्स दुपत्तीकरण कसाय-

विकारजोगेण कहति हिंस ।

पराधयारण्यणकिआए

भवे न हिंसा जणणे यहाए ॥

१८

असावहाणा वि थिई अहिंसा-

कज्जमि धाहिण्यइ णाम हिंसा ।

सवेसु कजेसु धिओवओगो

भवे सुहसी जयणापयट्टो ॥

१९

सज्वण्ययागेहि धय अहिंस

सामच्छहीणो चरिउ गिहत्थो ।

धाराण अगीण निरागघाण

सकण्यओ हिंसमयाकरिज्जा ॥

२०

स हिंसगो धुचर जो सरीरा

अहिंसगो माणसओ सहिंसो ।

काएण हिंसामयणे वि सुद्धो-

धओगचित्तो भणिओ अहिंसो ॥

17

Causing pain to others through the influence of passions is called Hinsa. In a benevolent good action there is no Hinsa even if pain is caused.

18

Negligence with respect to the observance of Ahinsa is also a Hinsa. He who is desirous of his own good should in every action be careful and devoted to the principle of Ahinā.

19

Those householders who are unable to fully observe the vow of Ahinsa should refrain from intentional injury [Hinsa] to innocent creatures who are Trasa-mobile [moving beings opposed to Sthāvara-stationary-immobile].

20

Those who are mentally violent though non-violent physically are violent while those whose bent of mind is piously inclined though violence is physically committed by them are truly non-violent.

२१

एथ च णो दुव्यलमाणसम्मि
 धम्मो अहिंसा लहए पइठ ।
 अओ अहिंसा खलु धीर-धम्मो
 धीरो हु सम्पालइ धीर-धम्म ॥

२२

परम्मि सारोरिअसोरिअस्स
 पदमणाओ अहिओयसारिं ।
 सण्णाणचित्तस्स समत्थिरत्त
 हिंसाइ उक्किट्ठगला अहिंसा ॥

२३

हिंसापसूई पडिहिंसगत
 वरण वरस्स परपरा य ।
 थल अहिंसा खलु वरि-चित्त
 णामइ, तोमेइ, घसीकरइ ॥

२४

तओ एते एस परा सिरीमा
 इण परं भग्गमिद महत्त ।
 नरिद-देविद-मुणिन्दमुठ-
 णमसिअ सच्चमहव्यय अ ॥

21

Thus it is established that those who are mentally weak, cannot practise the path of non-violence Non-violence is the path for the brave and only the brave can tread on that heroic path

22

It is very difficult say rather very heroic to show forgiveness or to keep equanimity of mind towards the opponent than to exhibit physical prowess to him The power of non violence is really superior to that of violence

23

Counter violence is born from violence from revenge follows a regular succession of hostility The force of non violence is such that before it even the heart of an enemy bows down and it makes him gratified and submissive

24

This is the refulgent light it is all-surpassing wealth it is the best fortune and real greatness namely the great vow of truthfulness adored by the humble heads of the lords of the human world of heaven and of sages

२५

मोसा उदीरिज्जइ जम्मि अत्ये
 मोसावराहम्मि तहि च अत्ये ।
 केरिच्छय अन्तरमिम्बणिज्ज
 जुत्ता हि वज्जेसु तुलासमा धी ॥

२६

धणज्जण नायपहाणुकूला
 धणइ को उज्जमजो असक्क ? ।
 आरमओ धीरिअओ उ सज्जा
 आउज्जमाणा पडिकूलजोगा ॥

२७

सय वि दोसा पडिसति सते
 जइत्थयाए पविअम्भमाणे ।
 मिगाहिराए परिकीलमाणे
 दतायलाण हि पुओ पयारो ? ॥

२८

गच्छेउ लच्छी, सयणा अराई-
 भउतु, पयायउ कित्ति-वेल्ली ।
 अउनेव ओहावउ धा वि मच्चू
 छिउज्ज धीरो अलिअ तु णेव ॥

25

A मरु should examine the difference between falsehood and the object for the attainment of which it is uttered Intellect in action should work like a balance

26

Who says that wealth cannot be obtained in trades justly and honourably conducted? Of course a man should bear with patience the obstacles which beset his path in the beginning

27

When the principle of truth fully develops in man all his faults vanish Is it possible for elephants to roam where the lion sports?

28

Wealth may be destroyed relatives may become enemies ill-fame may spread around and death may approach at this very moment but a wise person should never tell a lie

२९

किल्सिस्सप जीअ सरीरधारी
 सच्च पि त णो निगदज्ज धाय ।
 पुट्ठो वि जपज्ज क्यावि मग्गा-
 विद्वग्गम वरनियधण णो ॥

३०

पुणति त सक्कम-अनुपर्दि
 पिच्छीतठ सुन्दरभागधया ।
 जेसिं विचार धयण तणु च
 मूसा-विस णो रिअप फयाइ ॥

३१

घच्छो पुलुट्ठो वि हुआसणेण
 सदीभव दुव्वयस्ता न लोओ ।
 सच्च धय अह्णियप मुग ज
 त चदण णो रयणावली णो ॥

३२

चला च लच्छो विसदा य भोगा
 सत्येगमग्गा सयणा समग्गा ।
 अओ किमत्थ खणजीविअम्मि
 मुम धपज्जा फरुस व ह्दि ? ॥

29

A person should not speal even truth if it causes pain to another. Even when asked he should ever refrain from uttering harsh and stinging words which generate hostile feeling.

30

Those persons of enviable fortune whose mind, speech and actions are not contaminated with the poison of falsehood indeed purify the earth with the prints of their lotus like feet.

31

A tree even though burnt down by fire puts forth new foliage but the wound made by cruel words never heals. Neither sandal paste nor a necklace of jewels is able to give that pleasure which truthful speech gives.

32

For what purpose should a man resort to falsehood when the life is evanescent, the wealth is transitory, the objects of pleasure are vexatious and all the relatives are engrossed in seeking self-interest?

३३

अपश्य निम्नपय जणे ज
 ठाण पणामइ दुवासणाण ।
 दोसा बहुत्ता कमसो जणेइ
 न धीरसाली अलिअ वपइ ॥

३४

घयाणि सेसाणि जुहा अहिंसा-
 सरम्मि पालीसरिग्गाणि वेत्ति ।
 सच्चस्त भगे पुण पालिभगा
 अणग्गल त खलु विपवज्ज ॥

३५

धण हरतण परस्त दिण्णो
 दाघा सधम्मोवज्जे सट्ठण ।
 न स हिअ सत्य-सुइ सवइ
 रुण्णो अमू ता अपहा वि भट्ठो ॥

३६

दालिह-दोहमा-अरिस्ति-देह-
 च्छआइअ थेअ-फल निपउ ।
 सत्रामणिज्ज न हु किं पि थेअ
 छुच्छ पि गज्ज न घले अपुच्छ ॥

33

The patient one does not speak falsehood which creates distrust among people which produces wicked desires in the mind and which gives rise to manifold sins one after another

34

Wise persons believe all other vows to be embankments of the lake of non-injury. So swerving from the vow of truthfulness is pulling down the bank and then the water [of non injury] flows unchecked

35

A vile person who robs another of his wealth burns the garden of his own religious merits by doing so. The stolen wealth does not allow a man to enjoy it with ease. That wretched person is thus deprived of happiness here as well as in the next world

36

Seeing that poverty, bad luck, infamy and mutilation of body etc are the fruits of theft, a person should give up this habit even a blade of grass should not be touched without permission

३७

अज्ञानि णो दिट्ठमिण सुअ वा
 ज चोरिआलम्बणजो मणुस्सो ।
 होसी धण सचिणिऊण सग्गे
 सुहोमभोगग्गि अमि-मलत्त ॥

३८

जो चोरिआ-डाइणि-ल्पडो सो
 सथ न हारीज पर परत्तु ।
 दिहिं च चिज्ज च मइ च मर
 होही कुदी पच्च वि जोसिअत्तो ॥

३९

मारिज्जए जा लहए सण सो
 इको च्च दुम्पए, हरिण धणे उ ।
 सपुत्तपात्ताइगणो स जाव-
 जीय ति होजा सइ थअ-दित्थो ॥

४०

नीआइनीअ सत्तु तवरत्त
 अथेअत्रिची पुरिसत्थ-सत्त ।
 पसत्थहत्थस्स य माहुयाआ
 समत्ति दुम्पए य परत्थ णाया ॥

37

Uptil now we have neither seen nor heard that a man has by accumulating wealth by theft been able to enjoy happiness without a lurking sense of fear

38

Not only does the unfortunate man who is addicted to the witch in the form of theft lose peace of mind or health but also steadiness strength discrimination modesty and good state in the next world

39

A man who is murdered suffers pain alone and that too for a moment but with the deprivation of wealth a man suffers during his whole life and along with his sons grand sons and all the family The habit of stealing therefore, should be given up

40

The habit of stealing is indeed the meanest thing while non-stealing is the path of right action or the field of manliness The man whose hands are unstrained with sin is praised his difficulties if any are overcome and he obtains heaven after death

४१

जस्मिं पईव सलहति दोसा
 जहिं मिअके परितापसती ।
 जत्यम्युनाहे गुणमुत्तभूई
 त धुअण वेण न वम्हचेर ? ॥

४२

सहस्सभाणुम्मि जहिं तयन्त
 नस्सन्ति सज्जावय-अधयारा ।
 इहत्थसपायण-अणुअणु
 अणुअणुण जग्गउ तत्थ वम्ह ॥

४३

सीहासणे घदइ अच्छमाणो
 सुरसरो जा सुर-भत्ति-अहो ।
 ते वम्हचेरअजययद्धचित्ता
 माणसिणो भूमितले जयति ॥

४४

फलति मता घहण अ किच्ची
 सनिज्झामुग्गमत्थइ देवया वि ।
 अकूरसमाहिअमगलम्मि
 परिण्णुरन्तम्मि घयम्मि वम्हे ॥

41

Who does not eulogize the vow of celibacy which burns down all faults as a lamp does moths which like the moon alleviates agonies and which like the ocean produces the jewels of virtue?

42

Every moment one should be attentive in observing the vow of celibacy which like the sun shining with full lustre destroys the entire darkness of calamities and which like the wish-yielding tree gives the desired objects

43

Those high-minded persons intent upon observing the vow of celibacy to whom Indra the lord of the gods humble with pure devotion bows down, while taking his seat on the throne are always victorious in the Earth

44

When the vow of celibacy which leads to life of highly auspicious state shines forth the sacred Mantras fructify the fame spreads over the Earth and even the gods honour the chaste persons with their presence

४१

अत्थीण भूरिं वल्लमल्लिवन्तो
 रत्तप्पयाह विक्खावमाणो ।
 मुद्दे पयावाकणय सिरन्तो
 धीरस्स यमो सुविचारत्तमो ॥

४६

न त मुअ पुण्णनिसायरस्स
 पट्टणिर पागड्डिउ पहाभो ।
 न त रस दिअफलाणि आवि
 मुअ रस ज विअरेइ यमो ॥

४७

जा पाणभूओ चरिअम्स, जो अ
 इउ परव्वम्हपयस्स, जम्हा ।
 निरइ मह्हा सरिअत्त सला
 यम्हो महागारवमाणभूओ ॥

४८

इह परिट्ठा तइसो परत्थ
 जम्हा न त मेल्लिअ यमसील ।
 आघायमेत्ते रमणिज्जमते
 घोर व किपागमुवेज्ज मग्ग ॥

45

Celibacy which gives immense strength to the bones which develops the corpuscles of blood and which imparts the glow of vigour to the face is attained by the resolute only with good thoughts

46

Neither the full moon nor the celestial fruits are able to give that pleasure and satisfaction which chastity bestows

47

The vow of chastity which is the essence of character which is the origin of unity with the Supreme Spirit and which is the source of intellectual lustre just as a mountain is that of a river is the receptacle of high grandeur

48

A man should not give up the path of celibacy which secures excellence in this world and heaven in the next and resort to such a wicked path which is fascinating in the beginning but bitter in the end like the fruit of Kimpaka

४९

तवत्र देहम्मि न तावदऊ
 भत्तिव्य दऊ न गुणो समस्स ।
 न वित्त-कालाइवयव्ववक्खी
 यमो पर जीवणमुग्घनेउ ॥

५०

सामच्छसाली गिहमहिणो णो
 जे सन्वहा यममहव्ययाय ।
 ते देसओ त ययमायरज्जा
 सदार-तुट्ठा परदारघज्जा ॥

' १

इत्थि य धुअ भरणि य अम्म
 निअ कुदिट्ठीअ अचिनखमाणे ।
 धाउण उग्ग निअकोह-ताव
 कुज्जा कुदिट्ठि न परगणाए ॥

५२

दूर परत्थीगमण सपत्ती-
 जोगो वि मेरारहिओ न जोगो ।
 परम्स पत्तीअ सुसील्याए
 सुहासमो दपइ-जीवणस्स ॥

49

Celibacy which does not pain the body like religious austerities, which does not subject it to exertion as devotion and which does not require the expenditure of time, money and the like is a highly powerful life leading upward

50

Those householders who cannot always and wholly observe the great vow of celibacy should observe it partially by being faithful to their wives and avoiding the contact of other women

51

One gets wrath and is pained to the quick when another looks with an evil eye at one's wife daughter sister and mother Experiencing thus and thinking that others may also feel similarly one should not entertain evil intention about others' wives

52

When it is improper for one to passionately indulge in the company of one's own wife what then to say about another's wife The happiness in married life depends upon the moral purity of both the husband and wife

५३

चिज सरिरस्स समत्थि राया
 हए अ राइमि पुरस्स हाणी ।
 रक्खेज्ज तग्घा सरओ सरस्स
 त वग्घसनाहधर करित्ता ॥

५४

मज्जम्सणासो वहर च चड
 वधो अ देहतभयाउलत्त ।
 परत्थ घोरत्थलसथयो अ
 परगणासगम-दुप्फलाइ ॥

५५

सारगनेत्त सिरिसव्व कोमल
 पऊमवाणिं महुअ च उज्जल ।
 समूमसतऽम्भुअगधि-पघण-
 फल्लस-अस्स म्हिअपुण्णसिणि ॥

५६

एआरिस्सि चारुक्कलान्नाव
 सुन्दरपुण्ण पि परिच्चपज्जा ।
 साहारणत्थि अहया परत्थि
 णाउ विवगी विस वल्लरिव्व ॥
 [जुग्ग]

53

Semen is the king of the body When the ling is killed his city becomes a mass of ruin Therefore the ling should be saved from the arrows of Cupid by making him put on the armour of Brahmacharya

54

Total destruction of property deadly enmity bondage painful fear of the body being hanged and residence in the terrible hell in the next world—these are the penal fruits of coming in touch with another's wife

55-56

A discreet man should give up thoughts of another's wife of a miss or of a harlot even though she may be fawn-eyed, tender like a Shirisha flower of nectar-like speech and lovely like a Madhoola flower even if her face be fragrant with the sweet odour of the fully developed lotus and splendid like the full moon even if she showers forth flowers in the form of smiles and even if she extremely beautiful be eminently accomplished in various arts—knowing her to be a poisonous creeper

५७

मण्यपत्ती घयण्यपत्ती
 काय्यपत्ती अ मिहो विरुद्धा ।
 आण न साहायणजोसिआ ता
 सुहावहा होन्ति निमेविआओ ॥

५८

विवेगमट्टो ह्यप कुसग-
 सग्यसगा गणिआणुसगी ।
 तहाविहो जेण न सफरइ
 यधू गुरू मोहमहधलत्तो ॥

५९

कुट्टि पि जाऽऽलोअइ लच्छि लिच्छू
 सणिद्धनेत्तेण रहण्णिअ व ।
 पेहोच्छिअ त कुणइ सणेहाऽऽ-
 डोव न क्खेज्ज कयावि वेस ॥

६०

देहस्स हाणी दविणस्स हाणी
 गुणाण हाणी अ जसस्स हाणी ।
 एव महाहाणिघरं मुणेउ
 वस सुदिही पड्डिअगाए णो ॥

57

The company of harlots whose thoughts speech and action do not correspond to one another yields no happiness to the man [who seeks it]

58

A man attached to a harlot becomes engrossed in the company of wicked persons and thereby loses the faculty of discrimination to such an extent that he being blinded by temptations ceases to pay respect to elders and relatives

59

A man should never seek the company of a harlot who though devoid of true love in her heart outwardly shows great regard for him and who out of greed for money looks upon even a leper with an eye of tender love as if he were the god Cupid

60

By the company of harlots body money fame and virtues—all are destroyed Thus knowing them to be an abode of great ruin one should refrain from their contact

६१

रूप समालोड अ मद्यप ज
 सरूपमन्मतरय तर्क अ ।
 चिंतैज्ज घ थेरिअओ जणो ता
 सिआ मरदोलिअ-माणसो णो ॥

६२

परगणासगहुआसणम्मि
 समाहुइ पाउणिर गुणाणि ।
 अओ पर किंचि न तीवलत्त
 अओ पर णो अहम पि युत्त ॥

६३

आवइअ एत्थ पुमाण एअ
 ज धमचेर विलयाजणो वि ।
 तप्पज्जआ त अरिहइ धेत्तु
 परिथिइ अप्पणय निपउ ॥

६४

अप्पाण-लाह च सरीर-लाह
 यलस्स लाह च गुणाण लाह ।
 विचिंतिऊण स-मण च धीरी-
 काउण सीला न खलज्ज जाउ ॥

61

If a man who runs mad with the handsome form ponders calmly over what its inward nature is his mind would not be tossed to and fro by passions

62

All virtues are sacrificed in the fire of the evil of seeking the company of a woman who is not one's own wife This is the climax of mental feebleness This is the meanest type of human character

63

The vow of celibacy which in the foregoing exposition is said to refer to men, will be found equally applicable to women themselves if they think over their own condition

64

One having considered spiritual and physical good and the acquisition of strength and virtues and thereby being firm-minded should not swerve from the path of morality

६०

सहावसिद्धो सुपवित्तवित्ति
 आलभमाणा अकिलेससद्धो ।
 यभो सयाऽऽणदमवा भिमइ
 दीवज्य जीए उव ज तथाइ ॥

६६

रपखति जे अपरुडिअ ससील
 तूह पर अच्छरसापुरो वि ।
 सोण्डीरसालीण सिरोमणी त
 तकित्ति-तूरा गयणे णदति ॥

६७

परिगहा मुच्छइ मुच्छणा य
 कम्मणवधत्ति विलोइऊण ।
 परिगह सज्यमप्राणुणति
 दध्याइरुच मुणओ विरगा ॥

६८

गिहत्थवित्ती मुणिआ य भिघ्ता
 परिगही ता न मुणी गिहिव्य ।
 परिगहीण च मुणित्तणम्मि
 न कीस गहीण भन मुणित्त ? ॥

65

The Yama of celibacy which is natural dependent upon mental purity easily attainable and which is ever pleasing shines like a light in life and is the best of austerities

66

Those are the foremost of the powerful and their glory is extolled in heaven who even in the presence of a nymph [a beautiful lady] unbrokenly maintain the vow of celibacy, the best Teertha

67

Because of covetousness illusory attachment creeps on a being and illusion forges the bonds of Karma Seeing this the sages being disattached renounce all money and other worldly objects

68

Householdership and Yatihood are quite different states One who possesses Parigraha—money and the like is not a monk but a householder If we call a man who is coveting and accepting gifts an ascetic then why should a householder who also accepts gifts be not called an ascetic?

६९

परिग्गहो नाणुचिओ गिहिस्स
 झुणिज्जप तंण मुणो परंतु ।
 दव्योघभोगे मयणप्पसत्ति-
 पवसणस्सावि न दुच्चयत्त ॥

७०

हाहासपणावि धणग्गहम्मि
 मिलाअप साहुचरित्तधम्मो ।
 ससारदुव्यायनिरोहदुत्त
 साहुस्स साहु अपरिग्गहत्त ॥

७१

गिहत्थवगो अपरिग्गहत्त-
 पद्द घलग्गेउमल न होइ ।
 अओ कुणेज्जा स परिग्गहस्स
 पमाणमासणसरायरोहि ॥

७२

परिग्गहम्साऽफ्खल्लिप पयारे
 तण्हा उवेल्लइ अमरयाप ।
 पचं च पोओ विच सायरम्मि
 भव णिउट्ठेइ सरीरधारी ॥

69

Possessing [limited] property is not improper for a householder while an ascetic will deserve censure if he has property. If the desire for enjoyment of wealth finds place in the heart of a monk then what guarantee is there that the desire for satisfying lust will not find place in his heart ?

70

The acceptance of wealth though made with a good view becomes the cause of the degradation of the character of Yatihood. Non-covetousness which is the means of subduing the pernicious whirlwind of worldly life is essentially important for a monk.

71

Householders are not able to practise the vow of non-covetousness therefore they should set a limit to their holding of property so that the currents of ambition may be checked.

72

We should bear in mind that greed obtains unlimited hold on the mind of a man if covetousness be unrestrained and hence he is undone in the ocean of Samsāra just as a boat [overloaded] sinks down in the ocean.

७३

परिगहाऽऽसत्तिपसीभवन्त
 मुसति थणा विसयाभिधाणा ।
 अग्गी अ आलुखइ कामरुयो
 तहा नियद्वति कसाय-धाहा ॥

७४

पायस्स वेळ्ळि असुहस्स खाणि
 दोसाण अम्म च घयति आस ।
 आसुम्मिणो आसु चरति तत्थ
 न जत्थ तिम्मसु-सुहसु-असू ॥

७५

लोहणवो अकमिअत्तिलोओ
 उत्थघिओ तेहि पयल्लमाणो ।
 दसा घि गण्हीअ इम जम जे
 एघघिहा सति गिही वि घप्पा ॥

७६

आरंभमाण भयच्छम्भूल
 परिगहो कारणमत्थि ताण ।
 परिगह तेण अगारवन्तो
 कुजा अवस्स निययणमाण ॥

73

A man who abandons himself to greed is robbed by thieves called worldly objects is burnt by the fire of lust and is besieged all around by the hunters in the form of passions

74

Hope is called the creeper of sins pit of misery and source of vices The waves of hope dash violently in the place where neither the rays of the sun nor those of the moon are able to penetrate

75

Those who have even partially practised the vow of non-covetousness are able to check the tides of the ocean of greed which has pervaded the three worlds Such persons though householders deserve to be congratulated

76

Activity [worldly undertakings involving sins-injury and others] is the root of the tree of worldly existence and acceptance of property is the cause of this activity A householder should therefore set a limit to the acquisition of property

७७

एए अहिंसाइ-यमा जहस्स-
 सत्ति चरउ अरिहति सव्व ।
 एसत्थि धम्मो खलु सव्वभूओ
 साहाविईमा पुण जीअ-णीई ॥

७८

जमा अहिंसापट्टी बुद्धि दि-
 कालाइमजाइअयाविवज्जिआ ।
 त सयमोमा भणिआ महव्यय
 वितकगह्ठे पडिषयखचित्तण ॥

७९

हिंसाणो सति वितकसणया
 पच्चअमए खलु सत्तणीसई ।
 कोट्टण लोट्टण य मोहआ किआ-
 करावणाओ अणुमोअणा पुण ॥

८०

नवत्ति भेआ मिउ-मञ्ज-तिव्व-
 भेअत्तणा होंति जहुत्तसखा ।
 पच्चअमए मिउ-मञ्ज-तिव्व-
 भेएदि भुज्जो तिविहा भयति ॥

(जुग)

77

All should always observe these five Yamas according to their own capacity The observance of these Yamas applies to all and forms the root principles of conduct in life

78

When these Yamas [Ahinsā and others] are not delimited by time and space etc they constitute the Great Vows (महाव्रत) which are to be observed in all places and at all times (सार्वभौम) When perverse ideas assail us we should think of their opposites [and thus dispel them]

79-80

Hinsā and others are called Vitarkas Each of them has twenty seven varieties They are either [1] committed by oneself, or [2] caused to be committed by others or [3] suffered with approval to be committed by others again through [a] anger [b] greed or [c] infatuation We thus get nine varieties Each of them is again three-fold, according as the sin is of mild ordinary or impetuous nature Thus we get twenty seven varieties Every one of these last again is further divided under three heads according as it is mild ordinary or impetuous

८१

अणतमण्णाणमणतदुक्ख
 पिभावणिजाणि फलाणि ताण ।
 एएण उक्कोसयमागयाण
 फल जमाण निगदति इत्थ ॥

८२

अज्जव्ययत्थरिअसालि-अग्गे
 निसग्गवरा पि ह्वति सता ।
 सच्चे धए आगमिए पइट्ठ
 विणुज्जमणावि फलस्स सिद्धी ॥

८३

अथेअनामव्ययनिच्चलत्ते
 भवे समता रयणाण सिद्धी ।
 धम थिर विज्जमहादओ आऽ-
 परिग्गह जम्मवहतथोहो ॥

८४

जोगस्स दिट्ठी पयदति अट्ठ
 कमेण अगहि सहऽट्ठहि ता ।
 धोहो सुसद्धाणसमन्निओ अ
 धुन्चेइ दिट्ठी, पढमित्थ मित्ता ॥

81

One should well reflect on this truth that unfathomable ignorance and unending misery are the results of them. What result is brought about by the Yamas when they are practised to perfection will not be stated.

82

In the presence of one who firmly observes the vow of Ahimsā even creatures with natural antipathy against one another, are quieted down into being friendly. When the vow of truthfulness is determinately practised it fructifies actions without efforts.

83

When the vow of non-stealing remains unshaken, there is the acquisition of jewels from all quarters. When the vow of celibacy is firmly observed it gives highly excessive power and the vow of non-covetousness fructifies into illumination of past births.

84

The wise say that Yoga is practised in eight progressive stages (दृष्टि) which are respectively correlated with the eight divisions of the Yoga. Drishti is a perception associated with right belief. The first of these Drishtis is called Mitra.

८१

अणतमण्णाणमणतदुवर
 विभाणणिज्जाणि फलाणि ताण ।
 एएण उद्धोसयमागयाण
 फल जमाण निगदति इत्थ ॥

८२

अज्जव्वयत्थेरिअसालि-अग्गे
 निसग्गवरा वि हवति संता ।
 सच्चे वए आगमिण पइट्ट
 विणुज्जमेणावि पग्गस्स सिद्धी ॥

८३

अथेअनामव्वयनिच्चलत्ते
 भवे समता रयणाण सिद्धी ।
 धमे थिर विज्जमहादथो आऽ-
 परिग्गट्ट जम्मवहतथोहो ॥

८४

जोगस्स दिट्ठी पवदति अट्ट
 कमण अगहि सहऽट्टहि ता ।
 थोहो सुसज्जाणसमन्निओ अ
 युच्चेइ दिट्ठी, पढमित्थ मित्ता ॥

९५

In this Dṛiṣṭi perception makes a tardy progress Hence it is said to resemble a spark of the fire of grass In this stage one does not get tired in rendering service to others neither is rancorous to others

86

A fortunate one who has elevated himself to this position indeed sows the seed of the Yoga consisting of the fond attachment to the Dispassionate One salutation to and remembrance of Him

87

And he the meritorious one duly serves those who have forsaken the association with worldly existence who are observing the Great Vows and who are ideals on the path of spiritual good

88

While a man is in this Dṛiṣṭi he naturally feels a disgust for the ocean like Samsāra He ordinarily submits to progressive discipline and has deep respect for religious-auspicious precepts and full faith in listening to the essential principles of spiritual wisdom

८०

मित्तागय दसणमत्थि मद्
 कणो तिणगिस्स इक्षोषमाण ।
 नन्नोचयार इह खेअचित्ती
 न घट्टण देसजुअ परत्थ ॥

८६

देवाहिदेव कुसल च चित्त
 पण्डण ससरण च तस्स ।
 जोगस्स बीअ इह घट्टमाणो
 गेण्हइ एअं सुहभागधेओ ॥

८७

ससाखासा धिरया अस्तगा
 महव्वयाइ परिपालमाणा ।
 आयसभूआ सुहसाहणम्मि
 जहोचिअ सेवइ पुण्णसाली ॥

८८

उच्चिण्णया पत्थ भण्णयाओ
 सामन्नरूवण अभिग्गहा वि ।
 कल्लाण-घाणीण समायरो अ
 सह्दा परणत्थनिबोद्धणे अ ॥

९५

In this Dristi perception makes a tardy progress Hence it is said to resemble a spark of the fire of grass In this stage one does not get tired in rendering service to others, neither is rancorous to others

86

A fortunate one who has elevated himself to this position indeed sows the seed of the Yoga consisting of the fond attachment to the Dispassionate One salutation to and remembrance of Him

87

And he the meritorious one duly serves those who have forsaken the association with worldly existence who are observing the Great Vows and who are ideals on the path of spiritual good

88

While a man is in this Dristi he naturally feels a disgust for the ocean like Samsara He ordinarily submits to progressive discipline and has deep respect for religious-auspicious precepts and full faith in listening to the essential principles of spiritual wisdom

९९

एअ च दिट्ठि पुढम गवओ
 क्खिआपरा दुक्खिअ-दमेसु भओ ।
 ओच्चिअसपालणतापरो अ
 निरुविओ जोगविसारपट्ठि ॥

९०

दुओह-घम्मं जलआहवासो
 दुअत्तणहुम्मि सिओ कुढारो ।
 सस्सगई जा पगईअ हऊ
 सपाडण तीअ इहं हवइ ॥

९१

अते 'परावत्तण'णामकाले
 उओसओ पावइ दिट्ठिमेअ ।
 उवागए भाअमलम्मि हास,
 कुओ मलस्सुकरिसं विवगो ? ॥

९२

'जटापयट्ठे करणे' ठिईमा
 आसअयग्गठिभिअस्स अंते ।
 ता तं 'अपुअं करण' भणति
 जोगणओ तअ्निअट्ठत्तणाओ ॥

89

Those adepts in Yoga say that the good-minded one who has attained to this stage sympathises with the distressed and takes to right line of action

90

The acquisition of the association of the good which is the shower of rain in removing the heat of misunderstanding and a sharp axe in cutting the tree of bad conduct becomes helpful in this stage to spiritual elevation

91

The fortunate one attains to this stage when the last parāvartā time at the most remains the internal impurity being lessened If the internal impurity is dense it is impossible for one to attain to right discrimination

92

This Dṛishti of above-mentioned virtues is attained to in the last Yathāpravṛttikarāna stage by him who is nearing the cutting of the karmic knot The wise say that he is metaphorically said to have reached the Apurvākāraṇa stage because it immediately follows the Yathāpravṛtti Karāna stage

९३

जिणागमा चोद्दह भासिरे 'गुण-
 ट्टाणाणि,' भासिज्जइ तत्थ आइम ।
 पारभदिट्ठिं समुयागए इम,
 सामन्नओ घण्णिअमागम पुणो ॥

९४

जमण्यहाणा पट्टुमत्थि मित्ता,
 तारा विइज्जा नियमण्यहाणा ।
 सोअस्स सन्भायणओ अ तत्थ
 दह विरत्ती, न परग-मोहो ॥

९५

सुसत्तसिद्धी सुमणत्तणं च
 एवमगया इदियजतण च ।
 अपस्सरूवेकएणजोगया य
 एव फलाइ परिकित्तिआइ ॥
 (जुगं)

९६

सतोसओ उत्तिमसोअल्लामो
 तवण सिद्धी तणु-इदियाण ।
 सहायओ देयय-ईसण च
 उत्तो समाही पणिधाणओ अ ॥

In the Juna scriptures there are fourteen stages of development of the virtues [Guna sthāna] He who has attained to this Driṣṭi is said to have reached the first stage of development That the scriptures say that even all those who have not yet reached to this Driṣṭi are of the first stage [Guna sthāna] is an ordinary or general description

In the first Driṣṭi stress is laid on observance of Yama while in the second Driṣṭi called Turā observance of Niyama is imperative Of the Niyamas [शौच, सतोष, तप, स्वाध्याय and ईश्वर-प्रणिधान], proper practices of purity [शौच] bring on indifference for one's own body and disattachment towards other bodies moreover, by the practices of purity one acquires passivity purity concentration control over senses and fitness for the introspection of his inner-self And from contentment results the acquisition of excellent happiness perfection of the body and the senses is acquired through religious austerities repetition of sacred verses and Mantras leads to the blessed sight of the deity and the meditation of God facilitates deep concentration [Samādhi]

१०१

सम लहते इह अतराया
 द्वाहियाओ न य समये ।
 अयायदूरीमरणेण मिच्च
 सिआ समत्त पणिघाणपुच्छ ॥

१०२

अहा रसणस्स जुयस्स वन्ता-
 जुत्तस्स गेअस्सवणाहिलासो ।
 तदा इण दिट्ठिमुजागयस्स
 तत्ताययाहस्सवणाहिलासो ॥

१०३

तहि असत पिहल सुअ पि
 धीअस्स घागो यिय ऊसरम्मि ।
 सते तु तम्मिस्स परसाहणाइ
 कम्मावघायाय न दुह्दहारं ॥

१०४

दिप्पा जुआ पाणयमेण जोगु-
 त्याणेण मुक्का भणिआ चउत्थी ।
 इमाइ तत्तस्सरणप्यविच्छी
 दीवण्णहासंनिहदंसणाए ॥

101

Owing to the acquisition of this posture all the obstacles are removed. There is no possibility of his being affected by heat and cold and the life and the impediments being removed all his rites are done carefully and with mature deliberation

102

One who has attained to this state takes as much delight in hearing the knowledge of reality as does a young man of refined taste with his beloved by his side in hearing song

103

In the absence of the desire for hearing the knowledge of truth (श्रुत्या), the hearing of it, bears no fruit as do the seeds in a barren soil while if the desire for hearing it exists ardently the other means for the destruction of Karmic forces are not wanting

104

The fourth standpoint is called Dīpā which is characterized by cessation of breath [Prānāyāma] and is free from the obstacles to Yoga In this stage he hears the truth The perception here resembles the light of a lamp

१०

जो सास-गस्तासगईअ गेहा
 त जोगओ पाणयम भणति ।
 स रचगो पूरग-धुमगा य
 तत्थाऽऽइमां धादिरसासवित्ती ॥

१०६

तत्पूरण पूरग-नामधओ
 तत्थेरिअ कुम्मगसणओ अ ।
 एगस्महावा नदि जोगनारा
 ता एरिमे जति पदे वि वेइ ॥

१०७

भाया पुणो पाणयमो उ यन्-
 भावस्स रआ, तद्द पूरणेण ।
 अतस्सहावस्स धिरीक्किईए,
 आवइअ यत्थवमअमग ॥

१०८

धीए वि पुत्ता अवि मित्तओ वि
 धम्मो पिओ पत्थ निआसुओ वि ।
 खिवेज्ज सासू अवि धम्मदंडं
 पाणंतक्के वि न तं चपज्ज ॥

105 106

Control over inhalation and exhalation of breath is called Prānāyāma. It consists of Rechala Puraka and Kumbhaka. Rechaka means exhalation Puraka means inhalation and Kumbhaka means suspension. Those who Practise Yoga do not necessarily follow the same method therefore some follow this path

107

Breathing out passionate feelings with regard to externals is called Bhāva-Rechala breathing in feelings with regard to internal nature is Bhāva Puraka and making steady in the mind the real truth is Bhāva Kumbhaka. This Bhāva-Prānāyāma is the real part of Yoga

108

In this Drishti, Dharma is dearer to him even than wife friend and son. He becomes ready to sacrifice his life for the sake of Dharma and does not abandon it even at the risk of life

१०९

एव भयपरारजल चइत्ता
 तत्तस्सुइस्साउपपण पुण्ण ।
 धीय परोहपपण करइ
 महामई सग्गुसभत्तिसाली ॥

११०

इमासु दिट्ठीसु चऊसु टाइ
 मिच्छत्तय गठि-अदाग्णेण ।
 गटीअ भओ हएण थिराए
 न ता चउक्क इह सण्हबोदो ॥

१११

अवज्जसवेजपयाहिधअ
 मिच्छत्तदोस पवयति पण्णा ।
 उग्गोदए तत्थ धिमूलचित्ता
 सजीवण णेति अहोमईए ॥

११२

मिच्छत्तदोसस्स पराजपण
 ससारदुक्खजोहनियधणस्स ।
 सस्सगओ दुग्गाइइउभूओ
 कुनकराइ हवए पलाओ ॥

109

The wise one with due devotion to his preceptor throws the salt waters in the form of the worldly life and feeds the seed of Yoga with the sweet waters of true knowledge

110

In these four stages perversion [Mithyātvā] persists because the knot of Karma is not loosened therein. It is however accomplished under Sthirā aspect. So no inner perception is possible in these four aspects.

111

The term Avedya-samvedya-pada [the state in which what is comprehensible is not comprehended] means Mithyatva [falsity] and at its terrible rise those stupefied by ignorance lead their lives to a lower stage.

112

Through the association of the good the falsehood which brings on the succession of misery in the worldly existence being overcome Rāhu in the form of perverse reasoning or of doubt [Kutarka] which leads to degradation

११३

समनुवाहं पडिकुल्याया
 सत्राहशोम्मम्मि हिमोवराया ।
 सद्धानसद्धान सयशोसगा य
 हणेइ पाणी सहिन कुनका ॥

११४

सदासु घायण्डियायजाया
 विसारयाण विविद्धा हवति ।
 तत्ततसिद्धी न लहिजाप ता
 इहत्थि णाय तिलपीलगस्स ॥

११५

एगे अहिण्णू अमुग पयत्थ
 जहाणुमाणेहि निरुचयति ।
 तमव अणे विघुहा पयत्थ
 तयन्नरुवेण समत्थयति ॥

११६

च हउवापहि अइदियत्था
 भवज्ज सका णणु निश्चिणेउ ।
 ता पत्तिआ ते समयउ होजा
 विणिच्छिआ विस्सविसारपसु ॥

113

One destroys his own good by resorting to perverted reasoning (दुर्तर्क) which is an unfavourable wind dispersing the clouds of tranquillity which is like a fall of snow on the lotus in the form of good advice which is like a thorn in a righteous belief and which serves to excite pride

114

In the assembly of the learned people take place discussions and rejoinders of various kinds. Indeed they do not lead to the realization of truth or absolute conclusion. This is illustrated by the example of Tilapilakṣya [an ox turning round in a mill]

115

What is almost seen in the assemblies of learned people is that the learned disputants on one side try to establish one syllogistic conclusion in one direction while their learned opponents prove the contrary supposition

116

If incontrovertibly logical proof had been possible as regards matters beyond the reach of senses the learned men of the world

११७

न घायमभा न य तक्कस्तथा
 पयासप धी अकयप्ययाण ।
 तत्तरस सिद्धीअ पद्दो जहत्थो
 जोगो, पिणा त न हु अप्पसिद्धी ॥

११८

नऽभासमन्ताऽऽगमसगहाण
 नऽअस्स सत्थत्थपला जपणं ।
 तत्तत्थबोहस्म ह्वज्ज सिद्धी
 जाल्थप सा समस्सालिस्सील ॥

११९

न सहभप कलहो घिघओ
 णाणाविहाण खलु द्दसणाण ।
 विचारणीअ परमत्थतत्त
 सम हि पामति ममक्खिणो उ ॥

१२०

तत्ताविघोहस्स कप सजीअ-
 सोहमि मर्य सइ तपरण ।
 पराभव दसणमोहणस्स
 सदिट्ठि-आविभरण भवइ ॥

117

Neither by discussion nor by logical reasoning can inner intelligence be enlightened by those who have not directed their efforts to the elevation of inner [spiritual] life. The only way to know what is the truth is Yoga without which it is quite impossible to achieve real welfare.

118

Not only the study of scriptures nor victory over others on the strength of scriptural erudition leads to realization of truth but it depends upon conduct characterized by mental tranquillity.

119

It is not proper to dispute over the different technicalities of various systems of philosophy but we should reflect upon the real truth in them. Indeed the impartial ones look on all things impartially.

120

For the realization of truth one should always be alert to purify one's life. When the Darshana-Moha [i.e. the karma which overcasts Right Faith-Samyak Darshana] is overcome there arises true discrimination or unclouded perception [सम्यग्दर्शन]

१२१

चत्तारि दिद्वी पुरिमा सिरति
 मग्गाऽऽभिमुद्धेण विमुत्तिजोग ।
 मिच्छत्तवता धि तयपभाया
 वल्लणजोग्गतिमपुग्गलत्था ॥

१२२

सतो विणीओ अ मिऊ निसग्गा
 भदो तद्दा चारुवरित्तसाली ।
 मिच्छत्तवतो वि विमुत्तिपत्त
 सुत्ते मओ ससिअधम्मिअत्तो ॥

१२३

सेसे 'परायदृण नामकाले
 उद्धिद्धभावेण भवति अद्वे ।
 सद्धिद्विणो णाम सिअस्स लाद्वे
 उद्धिद्वयाए णमो विलयो ॥

१२४

भासीअ सद्धिद्विचउक्कमेअ
 धिरा य कता य पद्दा परा य ।
 पञ्चाद्विई तत्थ भवे धिराए
 पइ पगासो रयणपद्दाओ ॥

121

When one pudgala—parivarta time at the most remains these four stages are acquired Even though having Mithyatva they are directed towards the goal because their Mithyatva is lessened Therefore they being auspicious lead to the path of Salvation

122

One who is tranquil modest, good natured and endowed with excellent conduct even if possessed of Mithyatva is commended in Shāstras as Dhārmika and is believed to be fit for Liberation

123

When half of the Pudgala-parivarta time at the most remains an embodied being attains right belief (सम्यग्दर्शन), that is to say those having right belief reach Absolution within the said time

124

The stages where true discrimination arises are four namely Sthirā Kāntā Prabhā and Parā While under the aspect of Sthirā there is Pratyāhāra i.e. a complete withdrawal of all senses from sensual objects The perception in Sthirā is clear like the lustre of a jewel

१२५

समाहिई जा करणाण अत्था
 पथाहिई सा परिवेइअत्था ।
 सदिट्ठिमंअ पढम गयस्स
 सणहावयोहो भमवज्जिओ अ ॥

१२६

कम्माण गठीअ विमअणेण
 चिवेगसभासिरमाणसाण ।
 ससारखेद्दा पडिभाइ बाल-
 धूलीघरक्कीलणसनिहेव ॥

१२७

णरूव-जोई परमत्थत्त
 वगप्पिओ नूण परो पवचो ।
 एव च भोगो भवभोगिमोगाऽऽ-
 भोगस्मरूवो पडिभाइ एत्थ ॥

१२८

तओ अ कत्ताइ भव पवसो
 तारापहासनिहदस्सणाए ।
 चित्तस्स देम धिरवधण ज
 त धारण एत्थ धयानि सत्ता ॥

125

Pratyahāra the fifth stage of Yoga which is acquired in this [fifth] Dṛishti means withdrawal of senses from all phenomenal objects. The inner perception [sulshma-bodha] which first arises under this aspect [Sthitī] is clear [free from doubts].

126

To those who are enlightened by discrimination through the destruction of karmic knot, worldly activity appears like a sport of children erecting a structure of sand.

127

Under this aspect [to those who are spiritually advanced] the natural state of Soul is known as the highest truth and everything else, phenomenal. Thus worldly enjoyments are felt as a dreadful expulse of the hood of the serpent in the form of Sansāra.

128

Henceforth the enlightened soul passes on to the stage of Kāntī where the perception is like the lustre of a star. Dhāraṇā which is the characteristic of this stage means fixing the mind steadily on an object.

१२१

समादिई जा करणाण अत्या
 पद्यादिई सा परिवेइअया ।
 सदिट्टिमअ पढम गयस्स
 सण्हावयोहो भमयज्जिओ अ ॥

१२६

कम्माण गठीअ विमेअणेण
 विवेगसभान्निरमाणसाण ।
 सन्नारचेट्टा पडिभाइ बाल-
 धूलीघरकीलणसनिहेव ॥

१२७

णरूय-जोई परमत्थतत्त
 वेगप्पिओ नूण परो पधचो ।
 एव च भोगो भवभोगिभोगाऽऽ-
 भोगम्मरूवो पडिभाइ एत्थ ॥

१२८

तओ अ कताइ भन पवसो
 तारापहासनिहवसणाप ।
 चित्तस्स देसे थिरबधण ज
 न धारण एत्थ वयति सता ॥

125

Pratyahāra the fifth stage of Yoga which is required in this [fifth] Dṛishti means withdrawal of senses from all phenomenal objects. The inner perception [sulshma-bodha] which first arises under this aspect [Sthirā] is clear [free from doubts]

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To those who are enlightened by discrimination through the destruction of karmic knot worldly activity appears like a sport of children erecting a structure of sand

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Under this aspect [to those who are spiritually advanced] the natural state of Soul is known as the highest truth and everything else phenomenal. Thus worldly enjoyments are felt as a dreadful expense of the hood of the serpent in the form of Sansāra

128

Henceforth the enlightened soul passes on to the stage of Kāntā where the perception is like the lustre of a star. Dhāranā which is the characteristic of this stage means fixing the mind steadily on an object

१२१

समाद्धिं जा करणाण न्त्या
 पथाद्धिं सा परियेइन्त्या ।
 सद्धिम्मअ पढम गयस्स
 सण्हावयोहो भमवज्जिओ अ ॥

१२२

कम्माण गठीअ विमअणेण
 विवेगसभासिरमाणसाण ।
 ससारचेट्ठा पडिभाइ षाल-
 धूलीघरकीलणसनिहेव ॥

१२७

णरूय-जोई परमत्थत्त
 वेगप्पिओ नूण परो पवचो ।
 एव च भोगो भयभोगिमोगाऽऽ-
 भोगस्मरूवो पडिभाइ एत्थ ॥

१२८

तओ अ कताइ भव पवसो
 तारापहासनिह्वदसणाए ।
 चिन्नस्स देमे थिरवधण ज
 त धारण एत्थ घयति सता ॥

129

Having attained in this Dṛiṣṭi the sixth stage of Yoga the man goes further in his spiritual progress And on account of the steadiness of mind he ceases to rejoice in everything else And worldly enjoyments do not bind him who is inwardly awakened to Sansāra

130

One who knows the truth about mirage passes on untroubled through it So one who understands the true nature of worldly happiness which is mirage-like experiences it being disattached and advances on through it

131

Here is right and profound consideration [Mīmāṃsā] which is like a lamp for dispelling the darkness of ignorance and with the high splendour of true knowledge there is no room for irrational inclination

132

The seventh aspect is Prabhā The perception therein resembles the brilliance of the sun Dhyāna [meditation] is its chief characteristic and it is devoid of disease It confers the excellent bliss which is swayed by tranquillity and for this very reason is self dependent

१२९

जोगस्त छट्टगमिहोयगम्म
 ससाहणे एइ थडु विकास ।
 थिएत्तणा अन्नमुआ न एत्थ
 भवाय भोगा न य जग्गिअस्स ॥

१३०

तत्तेण मायथुमवेन्ममाणा
 तम्मज्जभो जाइ जहा अस्सिधो ।
 भोगा सरूवण तहा विजतो
 अणाउलत्तेण तभो पयाइ ॥

१३१

मीमसणा भाअइ दीविआभा
 मोहधयारफलवणम्मि एत्थ ।
 तत्तणगाम अ महुज्जलत्ते
 कुओ पयारा अम्मजसस्स ? ॥

१३२

विट्ठी पडऽकज्जुइतुल्लयोहा
 क्षाणेकसारा रद्धिआ इआए ।
 क्षाणोभव एत्थ पवट्टए स
 समप्पहाण सवत्त गरिट्ठ ॥

129

Having attained in this Dṛiṣṭi the sixth stage of Yoga the man goes further in his spiritual progress And on account of the steadiness of mind he ceases to rejoice in everything else And worldly enjoyments do not bind him who is inwardly awakened to Sansāra

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One who knows the truth about mirage passes on untroubled through it So one who understands the true nature of worldly happiness which is mirage-like experiences it being disattached and advances on through it

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Here is right and profound consideration [Mimāṃsā] which is like a lamp for dispelling the darkness of ignorance and with the high splendour of true knowledge there is no room for irrational inclination

132

The seventh aspect is Prabhā The perception therein resembles the brilliance of the sun Dhyāna [meditation] is its chief characteristic and it is devoid of disease It confers the excellent bliss which is swayed by tranquillity and for this very reason is self dependent

१३३

सत्र भव अत्रयस हि दुष्क
 सत्र भवे अप्पवस च सुन्ध ।
 सुहासुद्ध चत्थमअमुत्त
 तत्तोवलद्धी अ गुणा इहत्थि ॥

१३४

जा धारणाए विसयम्मि पद्यए-
 गताणयऽन्तजरणस्स त मय ।
 ज्ञाण, समाही अ तमेय वित्तिओ
 सरूमेत्तापडिमासल म्पण ॥

१३

असगवित्ति इह सण्यवित्ति-
 पय पहाए ल्हए महप्पा ।
 पसतवाहित्तमरीदमव-
 दमव नामतरओ परत्थ ॥

133

Dependence on others constitutes pain and self dependence constitutes happiness This is the real nature of happiness and pain The quality called realization of Truth is manifested in this stage

134

Dhyāna is defined as the concentration of mind on the object of fixed attention Intensified Dhyāna is Samādhi The concentration in Dhyāna when connected with the function of Dhyāna is called Dhyāna and the same Dhyāna when freed from such a function is named Samādhi Samādhi is the pure flow of meditating the only fixed object, without any other function The current of concentration in Samādhi flows uninterrupted like the incessant flow of oil while in Dhyāna there is some break [In fact Dhyāna being of various kinds Samādhi is also called Dhyāna]

135

The high souled one advances under this aspect to the state of disattachment (असंगवृत्ति) in which the current of spiritual reflections and spiritual performances proceeds in an excessively pure condition This is the reason why this state is called Sat—Pravṛtti—Pada (सत्प्रवृत्तिपद) It is Prashantavāhitva designated by the Sāṅkhyas and it is also named in various ways by others

१३६

परा परा णाम ममाहिनिद्धा
 दिष्टी समासगविमुक्कभाया ।
 सप्पीकया होइ इह परिच्छी
 बाहो समाणो पुण चदिआए ॥

१३७

आसज्ज दिट्ठिं चरिमं महोन्नओ
 सद्धम्मसनासवण केघल ।
 लद्धु पर जोगमजोगमतओ
 एप्पाएववग्ग ल्हए भकम्मओ ॥

१३८

मित्ताइ रूय निगदीअ मित्ती
 ताराइ तारो अ मणोविकासा ।
 पलाइ सस्ताइणकम्मसत्ती
 दिप्पाइ अतक्करणस्स दिच्छी ॥

१३९

धिरा धिराए पुण तत्तभूमी
 कताअ कतो समभायभायो ।
 क्षाणप्पहाभासुरया पद्दाए
 समाहिजोगो अ परो पराए ॥

136

The eighth aspect called Parā is rooted in Samādhi. All attachment (आसग) disappears here. One advancing to this Dṛiṣṭi which is endowed with the perception like the moon light is identified with the soul.

137

One who has supremely advanced in this last Dṛiṣṭi obtains absolute knowledge [Kevala jñāna] on the strength of Dharmasannyāsa yoga. And in the end of life he attains final emancipation having destroyed all the remaining [i.e. Aghāti] karmas through the last Yoga which is Ayoga [free from all activities all inward and outward movements].

138-139

The state of Mitrā is said to be friendship that of Tīrṭi is mental development that of Bala is the power of practice that of Diprā is luminousness of mind that of Sthirā is firm ground of practice that of Kāntā is radiance of mental equanimity that of prabhā is the brilliance of meditation and that of Parā is the achievement of Samādhi.

१४०

तणगोमयक्कट्टहव्वभु-

क्कणदीवञ्जुइतुल्लमीरिअ ।

रयणोडुदिणेसउद-भा-

सममेआसु कमेण दसण ॥

१४१

खेआइदोसा इह निग्गया तहऽ-

हेसाइआ अट्ट गुणा सिआ कमा ।

इच्चेवमट्टगसमेअमट्टग

दिट्ठीण सुत्त मणिअ जहामइ ॥

140

[To recapitulate briefly] The instructive light in the first four is successively like the sparks of the fire of grass cowdung fuel and lamp-light and in the last four it is respectively like the light of jewel star the sun and the moon

141

While acting under these stages the eight evils as languor etc disappear and eight eminent qualities as freedom from hatred etc are attained respectively Thus are briefly expounded here the eight Drishtis along with the eight fold Angas of Yoga according to my intellectual capacity

३७

सत्यविसारय-जङ्णायरिअ-
सिरिविजयधम्मस्सरि-गुरुचरण-सीम-

नायविमारय-नायतित्थ-
मुणिनायनिजय-विरडए

अज्झत्तत्तालोए

अट्टगजोगो णाम तीअ पयरण
समत्त ।

कसाय-जओ ।



१

अपस्तरूय पढम पवेज्ज
 जोगप्पयासोसुअमाणमेदिं ।
 स एव जोगस्त हि अत्थि भूमी
 आगासचित्तोपममग्गहा उ ॥

२

अपाण-खित्ते करिसिज्जमाणे
 जोगण जत्तेहि जह्व्य निच्च ।
 अणत-निच्चा भण्ण विभूर्ह
 आणद्-विण्णाण-बलस्सरूया ॥

३

इद पयत्थिअए समत्त
 अत भवत्तं न पिध सिआ तो ।
 ते विण्णि जीया अजडो अ अत्थि
 सेअग्गमग्गहाऽऽवरिअ जडेण ॥

४

पत्तिदमअ च जडस्त जोगा
 अपा किलेसा सह ससदर ।
 देहा पुद्दत्तेण सरूयबोहे
 उवर सघारमसंसदुक्ख ॥

1

Those whose minds are eager for treading the path of Yoga should first recognize the nature of the Soul because Soul is the proper field for practising Yoga otherwise the practice of Yoga would be tantamount to drawing a picture in the void

2

The spiritual field if constantly tilled with [the plough of] Yoga with proper efforts yields the divine grandeur involving infinite knowledge infinite bliss and infinite power

3

This whole universe is included in the two categories which are not differentiated by anything else They are animate and inanimate (जीव and अजीव) Our soul is enslaved by matter

4

It is a well-known fact that soul is always subjected to various kinds of misery through union with matter When the discriminating knowledge that the soul and the body are separate, arises the soul is liberated from all miseries

५

आलोक्यमाणा अवि जम्म-मच्चु-
 जराऽऽम-ओवद्दुक्कलपुण्ण ।
 ससारमप्येअरमोहदोसा
 समुच्चिवते न मरीरिणो तो ॥

६

एुद्देहि चादिप्पइ सब्बदुक्कम्भ-
 निआणमण्णाण-अणाणमेग ।
 त त भव तच्चिल्या विराइ
 तवहि उग्गेहि धि नहरा उ ॥

७

भवो कसाएदियपारवस्त
 अपस्म मोक्खो पुण तज्जइत्त ।
 कोदाइणो तत्थ कसायसणा
 चत्तारि उत्ता भवउच्छमेहा ॥

८

जो वेरहेऊ परितावभूमी
 समऽगला दुग्गाइयत्तणी अ ।
 उपज्जमाणो पढम मठाण
 द्दंज अत्त न च पावगाय ॥

5

Though men see that this world [Samsāra] is full of miseries such as death old age diseases and other calamities they are not disgusted with it on account of intense delusion

6

The wise say that ignorance of Self is the only source of all miseries The pain arising from this ignorance is destroyed when this ignorance is destroyed otherwise it is not destroyed even by severe austerities

7

The subjugation of the soul by passions and senses is its worldly existence [Samsāra] and the victory of the soul over them is its liberation Anger etc are denominated Kashīyas and are said to be rain nourishing the tree in the form of Samsara

8

Anger is the source of enmity cause of affliction a bolt like impediment to quietude and a way leading to degradation When it arises it like fire first burns its own abode and it may or may not burn other objects

९

मन्तुस्त तस्तोवसम यमा यमा
 यमा पर साहिउमप्पमगल ।
 जा सयमारामविसालसारणी
 किलिठुपावदिविभयणासणी ॥
 [जुम्म]

१०

कोदो कसाओ मिउ-मज्झ-तिव्वाऽऽ-
 ईहिं पयारेहि पसिद्धरूवो ।
 जारिस्सरुओ म उदेइ तारि-
 रसाणुचिद्ध विटवइ षम्म ॥

११

जोगम्म पजा परमा तिइफम्भा
 तओ परा अपवलस्म पुठी ।
 जो त विणा लिच्छउर जोगलच्छि
 हलाहला चछइ जीविअ सो ॥

१२

अकारण चऽप्यगकारण वा
 जया तथा कुञ्जइ निबलप्पा ।
 एष च दोसकमणस्म पत्त
 होन्तो अमू होइ किलस-भाण ॥

9

Forbearance which subdues anger is essential for the attainment of spiritual good This [forbearance] is a broad channel in the garden of self restraint and it is a thunderbolt in rending asunder the hills of heinous crimes

10

Anger is well known to all to be of various degrees such as gentle, intermediate and violent Proportional to the intensity of anger is the tenacity of Karman

11

Forbearance is the highest path of Yoga whereby spiritual power is developed He who desires wealth of Yoga without it is like one who desires [continuance of] life from drinking poison

12

A weak minded person gets angry now and then unnecessarily or even by a trifling cause And thus he being subjected to various faults renders his life miserable

१३

मणो सरीर शहिर च जस्त
 जहा जहा निष्वलय धयति ।
 बुद्धस्सद्दाव अहिईमनत
 तद्दा तद्दा सोच्चदस स एइ ॥

१४

निसम्म अघ्नस्स दुभासिआणि
 नोत्तेइआ द्दोति महाणुभाया ।
 सपायणिजो सहणस्सद्दावो
 सडे सत्त अरिह न वाउं ॥

१५

नोदेइ रोगी परदुव्यएहि
 एचायए णेव सिलोग-पोम्मा ।
 ओहीरण नावि अ किंवि दव्व
 बुज्जेज्ज णो चिंतिअ माणभंग ॥

१६

समस्सद्दावस्स समासएण
 बुद्धो सय जीहइ माणसम्मि ।
 चित्तम्मि से जाअइ आऽणुतावो
 समो हि कोहज्जलणम्मि पाहो ॥

13

The more one's mind body and blood are weakened the more the anger is excited and the more pitiable he becomes

14

The generous hearted are not susceptible to anger on hearing bad words from others One should acquire the quality of forbearance One should not stoop to revenge

15

Why should a wise man be angry ? By ill words neither disease is engendered nor is reputation sullied nor is there the likelihood of the loss of wealth nor is it also proper to be angry thinking himself insulted

16

If we resort to the virtue of forbearance the angry person feels himself ashamed and afterwards in his mind arises repentance because forbearance serves as the shower of water to the fire of anger

१७

कोट्टण ओआसमुवइ वर
 वरण दुज्जाणपरपरा य ।
 एउ खल्लते सुइसाहणम्मि
 आसज्ज रोसासयपारतत ॥

१८

पुराअणं पेइ रूसमाण
 ममाण कम्मं, अह चितणीअ ।
 सङ्कुज्जमाणम्मि परासिए धा
 रूमेज्ज कम्मम्मि पओअए धा ? ॥

१९

कयावराहे जइ णाम कोधो
 कम्मा णु ता किं न कयावराहो ? ।
 इइ फुडीहोइ विआरणाए
 कम्माणुयधो सयलावराही ॥

२०

तेहोक्खीरा परमसआ वि
 उयइय सावरिमातणत ।
 पासीअ दिट्ठीअ समायहाए
 अग्घाण ताह न खमा खमा किं ? ॥

17

Anger breeds enmity Enmity gives rise to a series of evil thoughts Thus he who conducts himself on the path of the elevation of Self deviates from the right path by being susceptible to anger

18

On the other hand it should be considered that our previous karmic forces make a person angry With whom should we be angry ? With the angry person who is no master of himself or with the karmic forces which make him so ?

19

If it is proper to direct anger towards the offender then, has not the karmic force committed the offence ? With inquiry all offences clearly appear to be the work of karma

20

Even the Lords the lordly sages revered by the three worlds the highest of the valiant heroes in all the worlds extended mercy even towards those who were cruelly distressing them, then why should we not practise forbearance ?

२१

पक्वमाणादृय-रत्तनेत्त-

मिलिट्ट-पस्मेअकिलिघ्नआसो ।

णेओ समालोइअ कुज्जमाणो

कारुण्यत्त जरमिम्मलज्य ॥

२२

जराउरं दुवयण कुणत

कीनो जहा कीरइ णो दयाए ।

तहा दयाए अग्गेअणिज्जो

फोहज्जग दुवयण कुणतो ॥

२३

पारवयत्ते अ वणप्फइत्ते

अप्पाऽऽगओ एस भगेगहुत्त ।

नयाऽभिमाणो गलिआ कहुऽस्स

ज संपय दुवयण न सन्धु? ॥

२४

समाउसतो ममए समेण

धिपइ पश्चाउसणा पुणाइ ।

पग्गेयणम्मोघसमाय धारिं

जोग्ग न उत्तेजयमिधणाई ॥

21

On seeing an excited person with lips shaking eyes red and with face heated and full of perspiration one should think him to be an object of pity as though he were attacked with fever

22

As anger is not excited out of mercy towards a feverish person uttering bad words so a person speaking evil words, being under the influence of feverish anger should be treated with pity

23

This person has many times taken birth in the vegetable kingdom and in that of pigeons [insects] Where had he lost his pride then that he does not now bear the bitter words ?

24

Pacification pacifies the reviler who is on the contrary more excited by imprecations Water extinguishes the blazing fire and not fuel etc which only increase it

२५

धण जढ धी परिवज्जिआ य
 चत्तो समग्गो सयणाण चग्गो ।
 पम्हा पकोवायरण इआणि
 तद्दावि त चे हयभागया सा ॥

२६

तद्दाविद्दो को भुणत्तए पि
 म्भियाऽदिगारा जहि कुज्झिउ णो? ।
 मद्दाण सवे जइ कत्थ कोद्दो?
 न कम्मसग्गो इह षोद्द-ठाण ॥

२७

धेअ इह कत्तिल्वासर ज
 कोषाणले पज्जलण विधेअ? ।
 चे एहिअत्थे उचिअो णु कोद्दो
 पारत्तिअत्थे पम्ममा न ताद्द? ॥

२८

जमा कुणेज्जे णियमा कुणेज्जे
 किअं कुणेजे अ तव कुणेजे ।
 पग्गु चे नत्थि म्मायगाहो
 सव वि गच्छिन्ति निरत्थया ते ॥

25

When all—wealth wife and the whole family—are abandoned why should wrath be resorted to? However if it still persists it is a great misfortune

26

Is there any such person in all the three worlds with whom we are authorised to be angry? If all are ours there is no scope for anger Indeed in this creation of karma it is not proper to subject oneself to anger —there is no person whom we can consider as subject to our being angry

27

How long are we to live in this world that we should allow the fire of anger to burn? If we can tolerate anger for the mundane purpose should we not entertain forbearance for the good in the other world?

28

You may practise vows religious observances rituals and austerities but if there is no mental quietude all these are in vain

२९

मणो सरीर घयण च जस्स
 ओगाहिर खतिसुद्धासमुद्धे ।
 धश्रो वयत्थो स महाणुभावो
 जस्सऽस्म-पोम्म खलु पेच्छणिज्जं ॥

३०

जमय वाहधदसार कम्म
 कीरेइ सज्जो विघरीअरूव ।
 तमव कोहं परिसाममाणे
 तवावह होज्ज दुहावह च ॥

३१

सतज्जणाए च विद्धोडणे वा
 समणवाहाभिरओ उ सतो ।
 क्षापज्ज मे विचण नासए णो
 सच्चिस्सरूवं मम निशल ज ॥

३२

जया जहत्थो पयहीद्वेइ
 भअपआसो तणु-चेअणाण ।
 तया न उच्छूद-सरीरमोद्धो
 धीरो विरुगेइ सरूव-मग्गो ॥

29

The high souled man whose mind speech and body are plunged into the ocean of nectar like tranquillity is blessed and really successful and is one whose lotus like face is worthy of being seen [reverently]

30

The undesirable act which a man blinded by wrath does in haste tends on the subsidence of anger to bring shame and distress

31

A sage who is engrossed in the torrent of mental equanimity if calumniated or assailed thinks thus -- There is nothing of mine which is destroyed My real nature which is Sat chit—pure and perfect Spirit is indestructible or unchangeable

32

When clear illumination reveals the difference between Soul and body then a spiritual hero disattached from the body is engrossed in his true nature and ceases to be swayed by passions

३३

किआ सुसाहा य तचो सुसाहो
 णाण सुसाह निअमा सुसाहा ।
 दूसाहमग स य कोहरोहो
 स साहिओ साहिअमेव सब्ब ॥

३४

णेअ गिहत्थेहि वि जत्थ-तत्थ
 कुद्धस्सहावायरण न जुत्त ।
 सवत्थ सब्बेसु वि घोसणेसा
 तस्सजम उज्जमण हिआय ॥

३५

अणेगसत्थाणि विलोहआणि
 पत्त च अज्जप्पगिरारहस्स ।
 तद्दावि लद्धा जइ णो तिहक्खा
 णेओ तथा सो हिअएण मुन्धो ॥

३६

न जाय सधम्मइ माणमाइ-
 कसायदोसप्पयरप्पयारो ।
 कोहो भवे ताव असकरोहो
 न ताव सपजइ अप्पसती ॥

33

Rites austerities knowledge and vows are easy to practise but only wrath is most difficult to be subdued If it is subdued every thing else is already accomplished

34

Even the householders should understand that it is not proper for them to be angry everywhere and anywhere We Proclaim to all that to try to curb anger is beneficial

35

If a man has not succeeded in acquiring the virtue of forbearance even after pouring into numerous religious works and mastering the secret of spiritual knowledge he must be thick-headed

36

As long as the progress of such evils as Egotism etc is not checked anger cannot be subdued nor is spiritual tranquillity required

३७

माणेण अम्हाण मद्दावराहो
 कओ हरन्तेण विवेग-चक्रु ।
 तद्दावि सगो परिहीरणेणो
 अरिस्स एमारिसदारुणम्स ! ॥

३८

विवेग-खीरं जइ रत्तणीअ
 न दणसपडभिडिअ सिआ ता ।
 विज्जासुदारस्सिमणुणरस्सी
 माणभविद्धसणओ फुरत्ति ॥

३९

विआरणाप पटिभाइ सम्म
 टाण न माणायरणस्स किञ्चि ।
 पच्चम्भमिक्खिअइ एव णाम
 लोअम्मि एका अहिओ विइज्जो ॥

४०

नाऽणश्रसाहारणबुद्धिमत्त
 नाऽणश्रसाहारणसत्तिमत्त ।
 नाऽणश्रसाहारणसपयत्त
 सगच्छय गत्विरया कइ ता ? ॥

37

Pride has committed the heinous offence of robbing us of our sight in the form of right understanding Notwithstanding we do not refrain from resorting to such a terrible enemy!

38

If the milk of discrimination is to be preserved it should be preserved from the serpent in the form of arrogance The cool moon light of learning shines forth when the clouds of pride are dispersed

39

It is well understood by thinking that no object is worthy of being taken pride in It is a matter of direct experience in this world that every man somewhere meets another who is more than a match for him

40

We are not endowed with matchless intelligence power and prosperity Why should we then be vain?

४१

न पुल्लनेत्तेहि सिरी पसन्ना
 दिण्णो वरो नावि सरस्सईए ।
 मइत्तपुण्ण च कय न किञ्चि
 मडप्फरो विप्फुरए तद्दावि ! ॥

४२

न धीरिअ वा न गहीरिअ वा
 न सासहित्त न परोवयारो ।
 गुणे कलाए न समुन्नयत्त
 मओम्हवाउल्लदसा तद्दावि ! ॥

४३

इवण कामप्पडिमो वि मण्णो
 कालतरे आमयओ गिलार ।
 रण्णो वि रोरीमवण फुड च
 को ताचलवायरणम्मि अट्टो ? ॥

41

Oh! the vain gloriousness of human beings though the goddess of wealth with her eyes blooming smiles not on them the goddess of learning confers no boon on them and they themselves have not performed any great action!

+2

Though there is neither patience nor solemnity nor endurance nor benevolence nor any other eminent quality or art yet man entertains arrogance! [Really speaking arrogance is censurable in every state even in the state endowed with all of these and also all other excellences It follows from real wisdom that the more grandeur increases the more humility is maintained]

43

A man even though equal in beauty to the god Cupid becomes after a lapse of some time emaciated with diseases and it is quite evident that even a king may become a beggar. Then does what benefit accrue from the cherishing of pride?

४४

सामघ्नयगो खलु लक्षणाद्
 अमू अ कोडीसममू अ भूव ।
 अमू अ चक्कसममू अ देव
 अमू अ देविन्दममू मुणिन्द ॥

४५

अमू अ सत्पण्णुममू अ विस्स-
 विस्साहिणाद् परमसिआर ।
 सम्मत्तणेण अपलोअए चे
 कुओ तथा तत्थ मयावगासो' ॥
 [जुम्म]

४६

सच सुरिन्दा भसलंति जाण
 पयम्युए ते परमेट्टिणो वि ।
 छिवति नाहकरण मणा वि
 दप्पुह्यया ता कह सगया णो ? ॥

४७

मणेण सतण निआहिमाण-
 चट्टं मणूसो परिचिंतए चे ।
 अमू तथा तस्म जगेह विट्ठ
 भव परसिं पुण हासमूमी ॥

४८

महव्ययम्मोअ-विहावरीए
 तवस्सुदादीहिराहुणा य ।
 जा माणमगण न सचरेह
 सो घन्न-पुण्णो सुरगेअकित्ती ॥

44-45

There is no scope for arrogance if a man of the middle class keeps properly in view a millionaire and a millionaire a multimillionaire a multimillionaire a king a king a paramount lord a paramount lord a god a god the Indra the Indra the lord of Yogis the lord of Yogis an omniscient one and an omniscient one the Lord of the whole universe—the embodied Paramātmā

46

When the Lords of the world the lordly sages at whose lotus like feet the gods the Indras swarm like bees are not at all touched by pride is it then proper for us to be proud ?

47

If a man composedly views his arrogant conduct well he would be ashamed for his proud conduct and also he would feel it to be an object of ridicule to others

48

That man who does not tread the path of pride which is like a night to the lotus in the form of Great Vows and which acts like Rāhu to the moon of austerity is blessed and his glory is extolled by gods

४९

भयम्भरुच परिचितिकुण
 धारह ता माणभुअगसग ।
 नेवाऽमय तस्सहयारिभाए
 भरे पर मोहविसोवभोगो ॥

५०

माया मया जोगलया-हुआसो
 णाणऽगला दूहयया-निआण ।
 षजेज्ज त सव्ववहारलच्छी-
 आक्खिणो अण्हिअत्थिणो धा ॥

५१

एए एए जे अवहति एम
 किं पासिआ ते सुहिणो धणेण ? ।
 न तायओ किं धवहारवित्ती
 धेएज्ज ज बुच्छिअदभवट्ट ? ॥

५२

नायणइहो मणु रो भये च
 तिआ सुही उज्जमओ अयस्स ।
 दुह पर नायपरिक्खरुघ
 ताऽनाय-मग्गेण परं पट्टत्त ॥

49

Therefore realizing the nature of this phenomenal world keep off the pride-serpent Its association brings on no good On the contrary it forces one to swallow the bitter poison of infaturation

50

Hypocrisy is fire scorching the creeper of Yoga it is an impediment to knowledge and it is the source of misfortune It should be cast off by those who desire their spiritual elevation and also even by those who long for progress in their worldly or social dealings

51

Are those who are habituated to hypocrisy ever seen to have become happy by wealth? Cannot a man lead a righteous life and maintain himself without resorting to hypocrisy? Why should the evil way of fraudulence be resorted to?

52

If a man acts in conformity with justice and honesty, he is sure [as a rule] to be happy in his dealings Difficulties while adhering to the path of virtue are preferable to the acquisition of prosperity by resorting to unlawful and immoral means

१३

न चे दलिहस्म वि धम्मयाहो
 विजाणिअ च 'धणिओ अह मिह' ।
 माया-धण सज्जसभडभूअ
 निश्चिनसति पुण नायरित्थ ॥

१४

ददूण दभायरणेण त्वाहं
 लुदासया न तुवरंति काउ ।
 सुहु विचारिज्जउ किंतु तदि
 दभु भव जीवणदूगयत्त ॥

१५

माया-धण चिट्ठइ णो चिरस्स
 भुविज्जप नावि अ त सुदण ।
 भव पुणो न सयणोघघाइ
 जम्मेइ तो दुक्खपरपरा य ॥

१६

अपच्चयाण पसवस्स भूमिं
 तथा जसणायवपतिपसु ।
 न ससपच्चा मणसल्लभूअ
 मायाऽऽयर दुग्गइमाचइत्त ॥

53

Even a poor man should look upon himself to be rich if his righteous conduct is not slackened. Wealth earned in deceptive ways is indeed perilous and ends in distressful state while it acquired by fair means tends to peacefully live.

54

Having seen the gain obtained through deception the avaricious become eager to practise it. But they should fairly think of the ruin of career brought about by hypocrisy.

55

Wealth obtained through deceit does not last long and such wealth cannot be enjoyed with ease it also proves destructive to kinsmen and it gives rise to a series of miseries.

56

One should not resort to deception the generator of disbelief the axe in uprooting the line of trees in the form of reputation, the pricking thorn in the heart and a path leading to degradation.

५७

जेहिं सुद्ध डज्झइ पारक्खेर
 पतारिऊण निअ-अत्थ-लोह्वा ।
 पूसति हिंसाविसवद्धरिं ते
 धम्मो कुओ परिसनीदयाण ? ॥

५८

पिपीलिभाईं इलुआ सरीरी
 रअस्सति जत्तेहिं, णरे पुणो जे ।
 सिवति वट्टे परिवच्चिऊण
 न ते दयाधम्मविचारवत्ता ॥

५९

पतारणा-वट्टणमवद्धो उ
 देवत्तवे गज्जणमअद्धो अ ।
 एआरिस्सा णेव तयति किंपि
 काऊण धुत्ता निलयं णिडाले ॥

६०

एअंजणारूवयसनिवाए
 किआ-पओ चिकिअमावहेइ ।
 सुद्धे मणे उअस्सयमायमल्ले
 एहुअपए बीअयमअुराय ॥

57

They who distress others by practising deception out of selfishness nourish the poisonous creeper in the form of injury. What do such merciless persons concern Dharma ?

58

Those who, though protect with efforts small insects such as ants etc yet bring calamity to human beings by misleading deceptions do not understand the principle of mercy

59

On the one hand there is ardent promptness in the use of deception and on the other hand clamorous uproar in the worship of God is heard. It is a great wonder that such deceitful people are not at all ashamed to put on the sacred mark [तिलक] on their forehead

60

The milk in the form of the practice of religious rites taken under the influence of delirium of deception affects a change for worse. The seed sown in the mental field when purified by the uprooting of deceit tends to sprout forth

६१

ससार-सिंधुस्स विलघणद्ध
 अज्झप्प-पोप बहुभागलम्मे ।
 च छिद्दलेसा अचि द्भरूवो
 सिआ न तप्पारगई तओ ता ॥

६२

घणे हुआसो कल्हो सहित्ते
 घाहो सरीरे कमले हिम च ।
 जहा तहा सतिरम्मि धम्म
 उवप्पवो होअइ द्भदोसो ॥

६३

पओअण किं नु मुणिव्वयाण
 ज तेहि कीरज्जइ द्भक्क ? ।
 दमाययासो न सुद्धक्खियाए
 अन्नत्थ पावस्स य पोसणाए ॥

६४

एगतओ नाणुमई रिन्नीण
 न वा निमेहो रालु धम्मसत्थे ।
 घरेज्ज ना सच्चमुहादिलासी
 पढ अमाय सर आरियम्मि ॥

61

Even if there be a small hole called hypocrisy, in the spiritual ship obtained only by pre eminent merits useful for the purpose of crossing the ocean of the phenomenal world, then the crossing over to the opposite bank is impossible

62

Fraud is a danger to Dharma the source of peace as fire to the forest quarrel to friendship disease to body and frost to lotus

63

Of what purpose is this hypocrisy to those who have vowed asceticism that they should practise it ? Indeed it does not get scope for its play in righteous practices and in unrighteous ones it tends to nourish sins

64

The great sages have laid down no rules absolutely mandatory and prohibitory Hence one should not resort to deception he should frankly tread a noble path

६५

अहो ! सपऊण वगप्पचित्ति
 जणो पवचिज्जइ धवगहिं ।
 परतु वका अविवग-अधा
 अप पतारेंति निपसणा ते ॥

६६

निस्सहयाए वयपालणाओ
 अपाहिरे धम्मिअ-गथकारा ।
 एव हु जोगेवइप्पवसो
 एव हु मोररुज्जमणे विकासो ॥

६७

पाहचरो मोररापद्धमि एगो
 सपत्थिआण सुमहासयाण ।
 स लोदनामा भुचणे पनिद्धो
 मोहम्म रण्णो पद्धमो पद्दाणो ॥

६८

एजो हु लोदा भवचडमूल
 गिद्धोहया वअ य मोक्ख-मग्गो ।
 एअ हि समार-विमुत्तिमग्ग-
 दिहमण जोगाविकु बुणनि ॥

65

Alas ! the world is cheated by fraudulent persons resorting to crane methods but as a matter of fact those men per ons blinded by the darkness of illusion deceive themselves

66

The sacred scriptures have preached instructions for observing the vows with pure motives purged of hypocrisy It is the only way which secures one an admission to the path of Yoga and in this very manner the effort for absoluteion gets developed

67

Indeed the most horrible of the robbers against high souled persons who are journeying on the path of salvation is well known in this world as greed It is the chief minister of the king delusion (मोह)

68

Indeed greed solely is the source of the phenomenal world and its non existence is the sole means in the attainment of freedom Wise persons who are authority on Yoga have thus outlined the differentiation of the paths of the phenomenal and the non phenomenal

६९

लोहो पुरोगो अद्भुतजाण
 तस्सि जिए किं न जिअ तिलोए ? ।
 कोदाइणाम अवि मेसभूओ
 मोहो करजिज्जइ लोहघाए ॥

७०

लोहो खु चिंता-लइआसु वदो
 रन्धो गुणाण कवलीकिईए ।
 विग्घो महतो पुरिसत्थकज्जे
 जिणेइ त सत्तसमुदचित्तो ॥

७१

चे सत्तिओ ते पुरिसाहिमाणो
 चे अत्थि लोअग्गपयाहिलासो ।
 पारेहि फार गुहलोह-पार-
 नीरजणत्थ तुह पोरिस ता ॥

७२

सागा वि पूरजमसत्तओ जे
 सत्तुच्छि-कुच्छि उल्लमभागघेआ ।
 अदोलिअन्तकरण महत्थ-
 लोहाऽहिवतण भरति ते वि ! ॥

69

Greed ranks first amongst the indomitable. When it is subdued nothing remains to be subdued in all the three worlds. Delusion (मोह) itself is destroyed when greed is overpowered otherwise it remains even after the removal of anger etc.

70

Greed is a bulbous root of the creepers in the form of anxieties. It is a demon devouring as a mouthful, good virtues. It is a great impediment to the achievement of success or to the expanding of a manly effort for the noble motive. He whose heart is an ocean of vitality or spirit subdues it.

71

Oh good one! if your pride is pious and legitimate and if you desire to be foremost among the people then strive hard with all your might to batter down the ramparts of greed.

72

The hearts of those who are not able to stuff their bellies even with vegetables are also again moved with the breeze in the form of intense desire.

७३

सहइ णो लोहन्नद्विओ किं ?
 लोहोद्धओ किं न करइ कम्म ? ।
 अणत्थमम्मापिअगण याचि
 कुणेइ लोहच्छुरिआ-द्वयपखो ॥

७४

जे दूमिउ निअरुण जणे म
 ओअन्दिऊण निचिणीअ कोस ।
 षाउण जे दावणसगराणि
 दावीअ मिअ पल्यावमास ॥

७५

लोहदिआ त अचि मिच्चु-काले
 होही सहाऽऽदाउमल न किं पि ।
 पगागिणी रकमुदा पयाया
 सनम्मसाऽऽमुत्तिअघोरपाया ॥
 (जुग्ग)

७६

वणाचि मदि न गया उमसा
 लाहेण जूरति विद्वव लोआ ।
 मम्म चिन्नारिज्जइ चे चिवगा
 तोसाउ सुफन्व पडिभाइ पगा ॥

73

What affliction does a greedy person not bear ? What action does he not do ? One whose eyes are blinded by the knife of greed does not scruple to launch even his parents into calamity

74-75

The greedy ones who tormented the people mercilessly and filled their storehouses with wealth they seized and those who fought in terrible battles and created the horrible scene of universal destruction were not able to take anything with them at the time of death They who have bitterly degraded themselves by their own heinous deeds, were forced to go alone with their humiliated faces

76

This earth has never accompanied anyone
 People are uselessly distressed by greed
 Contentment alone contributes to real happiness
 if we rightly reflect

७७

कप पयासे पउरे वि इह
 जणो ऱ सशउणए तयारिणि ।
 फिलिस्सए किं तु विचारणीअ
 त पारकर न जमहूकेर ॥

७८

बहुणयामेहि वि नत्यसिद्धी
 अयत्तओ कस्सइ कज्जसिद्धी ।
 एअ धुअ चित्तिअ कम्मसत्ति
 धरोज्ज नाणिहसमागमम्मि ॥

७९

न पाउमुज्जोअमिमा न यत्ता
 परंतु लाहोत्यविगप्पधूमा ।
 अप्पाणचिअ कसिण विद्देय
 वज्ज गिहग्येहि वि हन्दि! कम्हा? ॥

८०

वाहस्स रोहस्स समो समथो
 अलं ऱ भाउकमहकिरूए ।
 मायाऽऽमयस्सोमटमुग्गुआ य
 लाहपदाणअयणो अ तोसो ॥

77

Even after tremendous exertions being made the desired object is not obtained and it brings on distress to the mind but we should consider that what belongs to us does not belong to others or what does not belong to us belongs to others

78

Success in one's desired object is not attained by some even by various kinds of efforts and is obtained by some quite easily. So considering the inevitableness of the working of the karmic forces one should not be sorry if one has to face unwelcome occasions

79

From this cessation of activities is not to be inferred but why should householders however blacken their minds to no purpose with the smoke of fanciful ideas raised by greed?

80

Tranquility of mind is able to remove anger gentleness destroys pride sincerity vanquishes deception and contentment is potent enough to eradicate greed

८१

कोदाहपाउभवनपसगा
 निवारण चिंतिअ पुब्बमेव ।
 आप पसगेण फसायभावे
 मिआऽऽसु चाहित्त-उवायसेवी ॥

८२

न लन्मप जम्मणभिप्फरण-
 पेरन्तदेर सिवमन्तरेण ।
 अणतअपुह्वरलाग्गास
 अखटिआ दीहरसाहणाओ ॥

८३

एगतिअच्चतिअदुक्खनासो
 असम्मवो नूण भवप्पवाम् ।
 तस्साहर्ण स चक्खिलेसजाल-
 समूलनिम्मूलणमेगमत्त ॥

८४

कोदाहं परिपयिणो जह जहा पाविज्ज अप्फुण्णय
 उच्चच्छेज्ज तदा तदा दुक्खल्लय चत्तूण दुक्खावह ।
 जो कोदाहविआरणसमाओग चलीहोइ णो
 कत्तो होज्ज यिलम्बिओ महयलो सो जोगसगाऽऽगम? ॥

81

One being attentive beforehand should contrive so as not to display anger and other passions. If they rise yet occasionally care should be taken to curb them immediately by the means already described.

82

Without the manifestation of infinite power of one's soul through unobstructed long practices, it is impossible to reach the auspicious end of the horrible forest in the form of Sansāra.

83

Full and permanent destruction of misery is indeed impossible so long as there is rambling in the phenomenal world [Samsāra]. It is only accomplished by the uprooting of all infaturation or delusion.

84

One should exert oneself discarding carelessness or mental feebleness to take such steps as will make one more and more free from the foes anger and others. He who possessed of sublime spirit is not affected when confronted by passions is sure to reach without delay the summit of the mountain of Yoga.

६५

सत्यविसारय-जङ्घायरिअ-
सिरिभिजयधम्मस्वरि-गुरुचरण-सीम-

नायविसारय-नायतित्थ-
मुणिनायविजय विरडए

अज्झत्तत्तालोए

कसाय-जओ णाम चोत्थ पयरण
ममत्त ।

ज्ञाण-सामग्री ।

१

कमायरोहाय जिइदिअत्त
 जिइदिअत्ताय मणस्स सुद्धी ।
 तस्सोहणत्थ समया, अमू आऽ-
 ममत्तओ त पुण भावणाहिं ॥

२

भीमा भयभोणिहिणो भय चे
 ता इदिआण विजए जएज्जा ।
 सरिस्सहस्साऽपरिपूरणाअ-
 सिंधुव्व जे णेव हवति तिप्पा ॥

३

देहतदुक्ख गय-भीण-भिग-
 पतग-सारगकुल पयाइ ।
 जगम्मि एक्के ऋद्धिसीअदोसा,
 सब्बएपरमास्स कहव ता षा ? ॥

४

अचुच्छुन्धएणपचलानि
 जेउ असत्ती जइ इदिआणि ।
 भूमइलदोलगसत्तिणा वि
 ओयत्तिणो किं णु थलस्स माह ? ॥

1

The subjugation of senses is conducive to the removal of passions. It [subjugation of senses] results from the purification of the mind which, in turn is brought on by tranquillity, taking its birth from the absence of egoism and the absence of egoism really springs from reflections or meditative practices.

2

One should try to get mastery over one's own senses if one is afraid of this terrible ocean of worldly existence [Samsāra]. The senses remain unsatisfied like the middle part of the ocean which is not filled even by thousands of rivers.

3

It is quite evident that herds of elephants, fish, bees, moths and deer go to destruction through the fault of excessive attachment of each to one sense only. Then what to say of those who are under the influence of all senses?

4

Of what value is the power of the powerful one who is able to shake the terrestrial globe if he cannot get mastery over his senses capable of bringing intense delusion?

९

दग्धति क्षमाणि मण्डरम् राष्ट्रे
 उन्वितिर तरस पसारणम्भि ।
 अक्षयमो क्षयमज घ तस्स
 भयस्य मोक्षगम्य य अग्नि मृत ॥

१०

अमसपिङ्गलमप्यर्षीणो
 मन्त्रपदा विणिअलपिद्यो ।
 वेत्ति यत्तत् पिङ्गारपदि
 न अप्रदाशति-शुद्धं हि पश्य ॥

११

रहरमूर्ध सपत्न्यामाप
 यम समज्जलपयम शुद्धी ।
 क्षमसपत्न्यामप्यर्षीणो
 इत्यत्र क्षमसपत्न्यामप्यर्षीणो ॥

१२

क्षमसपत्न्यामप्यर्षीणो
 उन्वितिर तरस पसारणम्भि ।
 अक्षयमो क्षयमज घ तस्स
 भयस्य मोक्षगम्य य अग्नि मृत ॥

9

When the mind is controlled the karmic forces are checked and when it is at large the karmic forces multiply. The control of mind is the source of absolute freedom and its want is the source of bondage.

10

Even by whatever means possible the monkey like mind habituated to rambling in the whole world should be kept under complete control otherwise peace or happiness is not attainable.

11

The purification of mind is the only essential principle of all scriptures. Contemplation alone suffices for the annihilation of the karmic forces and its sole source is in the complete purification of the mind.

12

The purification of mind which is the beacon light for the illumination of the path of Yoga and which is the land for the sprouting forth of the seeds of Yoga must be first attained. Without it every effort is fruitless.

१३

जहा जहा णिहसप समत्त
 तहा तहा दोस-मलो शरेइ ।
 तहा तदा पुसइ चित्तसुद्धी
 तहा तहा षड्ढइ समओ वि ॥

१४

जया मणस्सयमणस्स देरा
 खण पि सम्माणुहयो उदेइ ।
 सुद्ध तथाऽलोइअमुल्लमेइ
 यण्णिअए किं णु सया समा ता ? ॥

१५

सम्मज्जण पूरिअमत्थि जस्सऽ-
 न्तल्लोअणे मोहत्तमण्णासा ।
 अमू सरूय परमेत्तरस्स
 सुयम्मि सपात्तइ पुण्णमुत्ती ॥

१६

दूर दिव्यं, मान्खपय सुदूर
 सम्मा मणस्सनिदिअ तु सोयम् ।
 भासाइउ सप्रमिह्य भव्य,
 इदय मोयम्नो समयारयस्म ॥

13

As the virtue of equanimity progresses faults or impurities are wiped out purity of mind is nourished and delight is increased

14

Indescribable indeed is the inner delight when even for a short time the mind is drawn inwards and rendered quiet! Then what to say of those who are always possessed of inner tranquillity?

15

The high souled one whose inner sight is full of the collyrium of quietude sees by the removal of delusive ignorance within himself the true nature of the Supreme Soul

16

The celestial bliss is at a distance and that of absolute freedom is at a greater distance but it is possible to enjoy sublime happiness in the inner sphere [heart or mind] through quietude In this very life there is absolute freedom to those who are possessed of supreme peace

१७

पेऊस-वासो मण-मदिग्मि
 समत्तरुवो हवप जईप ।
 ससारदायाणलदाहतावो
 अप्पाणमन्खदइ किं तईअ ? ॥

१८

अप्पाणमणा परओ विभिन्न
 अप्पेण सम्म अणुहोइ जाह ।
 ताहे पयामेइ ममत्तण से
 असक्कलाह विवुहेस्सराण ॥

१९

सरन्निखप मोहमिगेसरण
 भयकर दोस-चणम्मि दाही ।
 समत्तरुवज्जणऽच्चिओ जे
 दाह पर त परिनिट्ठिअत्था ॥

२०

निसग्गवरा अचि देहधारी
 आलोक्षणा जस्स मिहो समति ।
 विअम्मप से समया-यल त
 तमच त्वस्स परा विभूई ॥

17

Is it possible for the configuration in the form of this gross material world to approach the great soul on whose mental field the nectarious shower of equality pours down?

18

When the soul [person] fairly distinguishes itself as quite separate from all earthly objects there is awakened the sense of equality which is inaccessible even to the lords of heavens

19

They are quite successful who have manifested the high flame of calm equality in the terrible wild forest of passions well preserved by the lion of delusion (मोह)

20

That beings though possessed of natural antipathy are quite pacified at the sight of the great is the charm of the force of equanimity This is the supreme magnificence of the Supreme Soul

२१

अनिच्चभावाइअभावणाओ

महेसिणा वारह भाविआओ ।

धिमायणा ताण ममत्तरूव-

तमण्णामे समया फुरेइ ॥

२२

देहो न निच्चो धिद्वो न निच्चो

भोगा न निच्चा विसया न निच्चा ।

धिणस्सरो पस समो पवचो

न किं पि अत्था-विसओ इदत्थि ॥

२३

नरेसरा चक्रधरा सुरेसरा

जोगीसरा वा भुवणत्तपसरा ।

सव्य धि मच्चुम्स उवेति गोअर

भये इद को सरण मरीरिणो ? ॥

२४

दुक्खाणि दुग्गम्मविषागकाल

दोअन्ति उग्गाणि तण्णधरस्स ।

एणुएण को धि न तस्स ताजे,

मग्गायस्सा मरण तु सन्ता ॥

21

The light of equanimity flares when the darkness of egoism or attachment is destroyed by means of contemplation of twelve mental reflections beginning with phenomenal evanescence propounded by great sages

22

Anitya Bhāvanā Body wealth enjoyments and objects of senses are all liable to destruction All the phenomenal world is transitory There is nothing here reliable

23

Asharāna Bhāvanā When kings paramount sovereigns Indras lordly Yogis and lords of the three worlds are all inevitably doomed to destruction [are within the reach of death] then whose protection could be resorted to by embodied beings?

24

At the time of the maturation of evil karmic forces terrible miseries befall embodied beings None is able to protect them The good—the sages are considered to be the refuge only on account of their showing a right path

२१

मयण्यो जन्म-जराऽ-वसाण-
 पाणीअपुणो सर-याइयो अ ।
 समोह-आयत्त-वियत्ति-मच्छो
 कुमा णु साफलं इह परिमम्मि ? ॥

२६

एमागिणो सति मया मरीरी
 इहऽसामाणा भय-भीम-रण्णे ।
 काऊण पाप सपत्थमगा
 विस्मिन्नप पथ बहु मगाणा ॥

२७

पित्तमणा वाहिर-विम्मा-विग्सा
 मच्चिमहाणममो रु मपा ।
 इत्तं मरीरं तुण्णममपा
 का लण्णप मा भुयणे अल्लो ? ॥

२८

मया मरीता मयदि मपय
 इग्दि काभो आतुइम्म मोह ।
 को मया मदा भग्निइत्ता मीआऽऽ-
 इत्तमम अण्ण-दिम होत्ता ? ॥

25

Samsāra Bhāvanā The ocean of worldly existence is full of the waters in the form of birth old age and death and has the submarine fire in the form of cupid whirlpool in the form of ignorance and fishes alligators etc in the form of calamities In such a world [Samsāra] how can we look for happiness ?

26

Ekātva Bhāvanā The embodied souls come and go alone in this terrible forest of the phenomenal world In this revolutionary world the embodied beings having committed sins for themselves and others go alone to the other world and alone experience distress [as the fruit of their evil actions] being without any shelter

27

Anyatva Bhāvanā The soul endowed with intelligence and eternal bliss is quite separate from all outward phenomenon When this body is evidently separate from the soul what other thing is to be identified with this soul ?

28

Ashuchi Bhāvanā This body from which continually flows impurity through nine openings is an abode of dirt Who may be indifferent to one's spiritual good by being attached to the body which is ephemeral and an abode of diseases ?

२०

जोभा मणा-घाणि-मरीरकम्मा
 ते भासया कम्मनिमोभणेण ।
 बंधति कम्म असुहा सुहाभो
 जागाउ भेदा असुह सुहं हि ॥

३०

जदा जल रोणदर जाणयत
 छिदेदि, कम्मं तद्द दहधारी ।
 भंधेदि जोगदि सुदासुददि
 भम्मिं धिए निग्घरणं न होइ ॥

३१

निराण अ पुण आमवाण
 न स्वपदा युच्चरं वायिपदि ।
 विदायणा भासय-सयस्स
 मणा मयेदातिग्गो भयइ ॥

३२

कामद्वय-वा कम्मर निग्घाणि
 सुदा वाजासभर-मभमा वा ।
 पणो हि कम्मण्य जदा कम्मणं
 नये इयाया भवे निग्घमेइ ॥

२९

Asrava Bhāvanī Yoga is here the activities of the mind speech and body and it being the channel of the influx of Karmic forces is designated Asrava Embodied souls assimilate karmic forces good or bad according to their good or bad Yoga

30

As a vessel with holes admits water so the embodied soul attracts good or evil actions [karmas] through the holes in the form of good or evil Yogas As long as this Asrava [channel of karma] prevails nobody gets out of this phenomenal world [Samsāra]

31

Samvara Bhāvanī The learned call the stopping of this Asrava—the channel of karmic forces Samvara The reflections of Asrava and Samvara bring on indifferent attitude of mind to worldly affairs

32

Nirjarī Bhāvanī The destruction of karmic forces is called Nirjarī It is secured in two ways volitional or non volitional they [karmic forces] reach maturity of their own accord like the fruits on the trees or by the employment of expedients

३३

लोओ समगो जड-जीवपुण्णो
 जहा तहा तप्परिचित्तण ज ।
 सा भावणा लोगविआररुचा
 मणोवसीकारफलापदाणा ॥

३४

सरीरिणो उद्धरिउ दुहाओ
 पवइओ केरिसधम्ममग्गो ।
 लोअस्स लोमुत्तरपूरुस्सेहि
 जो नेइ कइहाणपय जहत्थ ! ॥

३५

धम्मो खमा महवमज्जय च
 सोअ च सच्च तव-सयमा य ।
 चाओ तद्दाऽकिचणया य धम्हो
 इच्चयमुत्तो दसहा सुहाय ॥

३६

कम्म किलिद्धे अवलीभयते
 लद्धे वि जाग नर-जम्मणम्मि ।
 जइधक्खणपदाणुकूला
 तत्तण्यईइ वहुदुदत्ता ॥

33

Loka Bhāvanā — Reflection on the world full of animate and inanimate objects [as it appears to be or it is] is Loka Bhāvanā. Such meditation is highly conducive to the subjugation of mind.

34

Dharma Bhāvanā — The Supreme Sages have propounded the grand truth [Dharma] for the extrication of embodied beings from miseries which [the grand truth Dharma] leads to the real welfare.

35

Dharma is said to be tenfold: forbearance, tenderness, candour, purity, truth, austerity, restraint, renunciation, propertylessness, and celibacy. This is the excellent path leading to happiness.

36

Bodhi Bhāvanā — This glorious human birth is secured when the severe karmic forces are weakened. Even then it is very difficult to obtain the real power of discrimination [Bodhi Ratna] which is the first instrument of the achievement of real welfare.

३७

एभारिसीहिं खलु भावणार्हिं
 सुयासिअतकरणो मुमुक्खू ।
 ममत्तथूणावहरिज्जमाण
 सरम्मिखउ सक्कइ सम्म-लच्छिउ ॥

३८

समत्तमालविअ ज्ञाणमाचरे
 सम्म विणा तत्थ कप्प विडंबणा ।
 ज्ञाण समायाइ जहा जहुअइ
 तहा तहऽणावरण विलिज्जइ ॥

३९

भ्राणं समसेण विणा न होइ
 सम्म न कोआसइ ज्ञाण-हीण ।
 परोणरावक्खणओ अमूणि
 सपायिरे उक्करिसि दुवे वि ॥

४०

अयि दादणपायभारिणो
 परिपिस्ता सुहजोगसादणे ।
 परमं समुपागया पय
 सबलं कम्म-मल पञ्चालिउ ॥

37

The aspirant after emancipation whose heart is well scented with these reflections becomes strong enough to preserve the glory of equanimity from being seized by a plunderer in the form of egoism

38

Concentration is well secured by resorting to equanimity which being absent meditation cannot be well accomplished on the contrary the undertaking of meditation proves causing degradation The more the meditation progresses the more the karmic forces enveloping the soul are removed

39

Concentration is not attained without equanimity and equanimity is not elevated without concentration Both being interdependent one renders the other steady and **vice versa**

40

The embodied souls though they were encumbered with heinous sins attained being turned to the path of auspicious yoga to the highest state [final beatitude] by the washing off of all karmic dirt

६७

सत्यविसारय-जङ्णायरिअ-
सिरिविजयधम्मस्सरि-गुरुचरण-सीम-

नायविसारय-नायतित्थ-
मुणिनायविजय विरइए

अज्झत्तत्तालोए

ज्ञाण-भामग्गी णाम पचम पयरण
ममत्त ।

छट्टं पयरणं

आण-सिद्धी ।

१

अप्पस्सरूयं खलु माक्ख-तत्त
 तं नऽप्पसुद्धीअ असिद्धयाप ।
 अप्पस्स सुद्धी अ कसाय-द्वाण
 णज्जेअ तग्घा तद्धिमव मुत्तो ॥

२

सुद्धो तयो अप्परइस्सरूयो
 त नाणजोग निगदति सन्ता ।
 सव्यक्किआसाद्दणसज्झभूआ
 अणतर निव्वुइ-कारण सो ॥

३

न जा किआ उच्चदस गयाण
 आवस्सई सा ववद्दार भग्गे ।
 गुणापद्धत्थि त्ति परपराओ
 निव्वाण-सपाडगया अमूआ ॥

४

किआ अवक्खित्तज्जाइ अन्धलती
 अग्घासिणो चित्त-विसोहण-थ ।
 आरुद्धजोगा उ महाणुभाया
 सम्पवाहे निरया भयति ॥

1

The real nature of Soul is itself Moksha [Absolution] which is impossible in the absence of spiritual purification which in its turn consists of passionlessness Therefore Moksha lies in passionlessness

2

The meditative absorption in the nature of one's own Self is the pure and highest austerity [Tapas] It is called by the wise the Jñāna Yoga—the Yoga pertaining to knowledge It is the only sum of all [religious] activities and it is the direct means of final beatitude

3

The performance of the duly religious ceremonies which is not necessary for those who have reached the higher plane, is beneficial to those who are engaged in the ordinary course of life The Karma Yoga is thus a sure though indirect means of Perfection

4

The careful performance of good actions [religious ceremonies] is necessary to a beginner for the sake of purifying his mind but the high souled ones who have reached the plane of Yoga enjoy the unshaken quietude in the spiritual plane

५

मणो धिरोभावमुयागओ वि
 रओपला शक्ति चलीइवेइ ।
 उत्थघए त पुण सुप्पयत्ता
 अभासओ साहणजागरूओ ॥

६

लोलेसु गाल खट्टु चित्तमग
 कज्ज पर निग्गहण घ तस्स ।
 तिव्वो अवप्पिखज्जइ तत्थ जत्तो
 तयत्थमभासपरण भव्व ॥

७

समम्भसेउ सुहक्कम्मजोग
 समुज्जल जो समय पवओ ।
 सया उदासीणमणोदसस्स
 लेवावहो तस्स भवे न कम्मो ॥

८

पिअ समासाइअ मोअए णो
 न घऽप्पिअ पाचिअ जूरए जो ।
 स किक्करीभूअहिंसीअगामो
 आरुदजोगो खल्लु धीअराओ ॥

5

The mind though steadily fixed quickly loses its balance through the force of Rays but a wakeful student in the practice of Yoga controls it by right efforts

6

Mind is the foremost of all fickle things To control it being the most difficult thing requires a very keen effort For this purpose one should be assiduous

7

The high souled one who after having properly practised the Karma Yoga develops the sublime sense of equality is always in different [to the world] and so is not affected by his actions

8

The dispassionate one who does neither take delight in the attainment of a cherished object nor does he feel sorrow on getting what is unpleasant and who has enslaved all his senses is said to have reached Yogihood

९

निर्मादो निचलनासिअग्ग-
 दिट्ठी पमन्नाणण-पुडरीओ ।
 मिलिट्ठ-ओट्ठो अणफासमाणो
 रया रपहिं विगयप्पमाओ ॥

१०

छिहाविमुओ निअभूदणे वि
 बहुत्तसवेगसरानिमग्गो ।
 अमत्तवाट्ठणनिहो भराओ
 परमुदा द्दु-पमोअओ अ ॥

११

पयपिहो निट्ठिअम्मजागो
 समाहिअपा सिरिनाणजोगा ।
 भाणे पवस कुणप मुघोर-
 कम्माडवीडाहदवाणलम्मि ॥
 (तीहिं विससय)

१२

कुमीर-नारी-पगु-सदयअ
 टाण विवित्त उवगम्ममज्जे ।
 पाणामणाण पि पिर सुद च
 जमय मामअ तमामरअ ॥

9--10--11

The tranquil minded sage who is free from fear who has his eyes fixed on the tip of his nose with his lotus like face full of joy with his both lips closed and with his teeth not touched who is devoid of inertness who is quite indifferent to his body who is merged in the lake of great Samvega [spiritual wisdom or a keen desire for spiritual emancipation] who is full of intensely sympathetic emotions who is averse to the worldly enjoyments who is an object of exquisite joy to the beholders and who has completely practised the Karma Yoga and has exalted his soul by Jñāna Yoga as well—such a yogi enters the conflagration of contemplation burning the forest of terrible karmic forces

12

A solitary place unfrequented by women animals impotent persons and men of low habits is necessary for proper meditation That posture which he thinks to be steady and comfortable among the various postures should be selected

13

There is no fixed time for concentration That time is the best when mind is steadily calm One may meditate sitting standing or lying down That posture may be adopted which is suitable for concentration

14

The wise admit the necessity of firm thoughts [Bhāvanās] for facilitating Dhyāna [meditation] Bhāvanās are of four kinds friendship joyfulness pity and impartiality These feelings [Bhāvanās] should be cultivated because they strengthen contemplation

15

To cherish auspicious feelings for the good of all the beings in the world that all beings may be happy and none may do sinful deeds is called Matri Bhāvanā which is really awakened by the elevation of the spiritual view

16

The feelings of reverence for the virtues of whatever persons shining by the excellence of merits is called the Pramoda—Bhāvanā

17

The desire to lessen the miseries of those who are helpless poverty stricken diseased frightened and distressed is called the *Haruna Bhāvanā*

18

The wise ones assume indifferent attitude looking at the strange world full of beings varied on account of their diversified actions instigated by strange karmic forces Of what use is evil action against the wicked?

19

Dhyāna continues for one Muhurta [Forty eight minutes] It is defined as the continuous unruffled meditation The *Yogi* in *Dhyāna* contemplates *Ājnā* *Apāya* *Vipāka* and *Sansthāna*

20

Ājnā Dhyāna To contemplate truth in its true nature by following the infallible injunction of Sages of spiritual eminence is called the *Ājnā Dhyāna*

२१

अज्झप्पमग्गेण घिणा भवम्मि
 भमीअ अप्पाऽयमणतकाल ।
 रागाद्दोसेक्कवमीमयन्ता
 निरिति नायायमहाडयीओ ॥

२२

मोद्धयारधलमाणसेण
 कय न किं किं कलुस मयाइ ? ।
 नर तिरिच्छे नरयम्मि चोगं
 दुक्खं न किं किं उवगम्मए ह्म ? ॥

२३

गहीरससारदुद्धणव म
 कालो बुडतस्स गओ समग्गो ।
 कस्साऽवराहो अवरस्स पत्थ ?
 अयं पमाओ मम थालिसस्स ! ॥

२४

योहिं पि सपाउणिउ मइ थ
 बुढा मणोवायसरीर-जोगा ।
 पज्जालिओ सोवरि धूमकेऊ !
 पत्थावराही अवरो भव को ? ॥

21

Vipakā Dhyaṇa — This soul is wandering from time immemorial in this world revolution as it did not resort to the spiritual path. Beings subject to passions such as attachment, hatred, etc. cannot themselves get out of the dense forest of distress.

22

Ah! what variety of sins have I not committed—I whose mind is over-darkened by infatuation? Oh! what terrible miseries have I not undergone in the hell and in the animal and human lives?

23

My whole time is totally wasted in being immersed in the deep ocean of the miseries of the world [Samsara]. Whose fault is it? It is my own foolish self.

24

Though I obtained the knowledge of reality I caused the fire [of misery] to burn on my head through the evilness of the mind, speech and body. Whom I can find fault with! Surely I and I alone!

२१

काशीनन्द अपि मुक्तिमार्गे
 मोहा कर्मो मे सयमन्वपामो ।
 मोक्षे निरख उद छदरछो
 मोक्षे सतन वि भनो तहेस ॥

२६

एव हि गान्धर्वमन्त्रादि
 ज्ञाना भयाया परिवर्तिनीया ।
 उद्दि उवाया अपि तान्त्रिकान्
 ज्ञान विज्ञान तन्त्राद्यन्तरे ॥

२३

उद्दिरेको कर्म-कर्म विवाया
 सुखानुदलेय य सो दुमेमो ।
 हन्वर्तुण्ड म वित्तमयो
 मरीचियो साऽपुहय ममे ॥

२८

कर्मवृत्तान्तरं दृष्ट्वा
 सुखं तदग्रे दिवरीमन्वा ।
 ज्ञेते निरन्तरा मुनिशापन्नि
 सुखो, तदग्रे पद्विद्वत्सते ॥

25

Though the path of absolution was at my disposal yet I lowered my own soul through illusion ! Just as a man who has got a kingdom goes begging so I wandered in this world though absolution was within my reach !

26

In this manner the Dhyāna in which one meditates on the obstacles or difficulties arising from attachment and such other passions and on the means to surmount them is called Apāya Dhyana

27

Vipāka [Maturation] is the result of Karma It is of two kinds good and bad It is variously experienced by the embodied souls through its association with matter space time disposition of mind and existence

28

The good Vipāka [maturation] of karmic forces associated with matter [Dravya] is seen in having pleasant objects and the bad Vipāka in having unpleasant objects The good Vipāka associated with space is in the residence in comfortable houses etc while the other Vipāka in the residence in uncomfortable dwellings etc

२०

सुदो यमनल्पदृष्टिर्मि बाले
 सुदो, तयन्नो विपरीमकाल ।
 पसाय-तोमार्म-त्रिचमाये
 सुदो, तयन्नो विपरीमभाये ॥

३०

सुदेय-मद्याभगम्भवानु
 सुदो, तयन्नो म पश्य जेभो ।
 दव्याहजागा इअ चित्तक्य
 चित्तञ्च कम्मस्स पण तिहज्जे ॥

३१

अपपारह गयण भणता-
 णत्तं भमुत्त सयलाहिवारि ।
 मज्झमि लोभो तद् उद-भज्जाऽ-
 दोभागभो आ तिजगस्मरूपो ॥

३२

शाभति एमस्स जदत्थक्य
 क्षाणे तयम्मासपरा चउत्थे ।
 मग्गाण सपज्जइ सुखधम्म-
 क्षाणे ससयज्जमइदिभं स ॥

29

The good Vipākā in connection with time is seen in having the pleasures of spring etc while the bad one is the reverse of it The good Vipākā through mental emotions is the good feeling of the pleasure of mind while the bad one is the reverse of it

30

The good Vipākā through the births is in the life as a happy god or a happy man etc while the bad one is the reverse of it Thus are thought of the various results of the karmic forces associated with Dravya and the others in the third Dhyāna named Vipākā

31

The formless and endless ether is every where supported by its own self in the middle of which is this region [Loka] whose three parts viz the upper the lower and the middle are styled the upper Loka the lower Loka and the middle Loka respectively

32

The subtle nature of the above sud world is thought in the fourth kind of Dhyāna In such a spiritual Dhyāna there is obtained happiness which is intuitional and beyond the domain of sense

३३

शाण्यहायण लदति पेष
 गदिद्विद्वमालि तिदिषं सुपुण्या ।
 पुणो तिजम्म उपगम्म धार
 जोगम्स मग पगर कुपति ॥

३४

तिगुट्टोहा दुभमाण-लोहा
 पगट्टमाहा पडुजोग-बोहा ।
 भवामभोहा कयचित्तगेहा
 भवति ते मादिअअपमाहा ॥

३

शाण सुहा तभो त परममुयगया पुण्णपुण्णोअलत्ता
 पुण्णजोह समगायरणअवणभो कपलपणापमेति ।
 धम्म नीमेसदुक्कण्णममणपण पुण्ण-पुण्ण दिमते
 पुण्णाऊ अति पुण्णा परममपय सच्चिमाणदरुध ॥

३५

अस्मद्दणसमा भवउदयट्टिणो
 जा अग्गमाहणपरो म हयइ ईसरो ।
 मोहाकुलो भमइ, माद्वस्वण निम्मले
 ईसत्तणेण पयडीहवण मरुचभो ॥

33

Through the power of Dhyāna highly meritorious persons habituated to spiritual Dhyāna obtain heaven full of very great prosperity, in the next world They are again born in a noble family and progress further on the path of Yoga

34

Those high souled persons who are highly conversant with Yoga progressing further on the path of Yoga eradicate all passions—anger arrogance greed attachment and infatuation and getting complete mastery over their mind achieve the full purity of soul

35

Those then attain the supreme Shuddha Dhyāna and annihilate all the destructive karmic forces and being perfectly pure acquire Kevala-Jñāna the climax of the elevation of knowledge And then they preach to the world Dharma [the truth] which shows the path of the subsidence of all miseries, and after phenomenal death those Perfect Souls attain the highest status of Sat Chit Ananda

36

Beings wandering in Samsāra are like a dirty mirror Among them the soul which endeavours to purify itself having attained perfect purity acquires the status of God The soul when ensnared by illusion wanders in Samsāra and when relieved from it is God

१५

मत्यपिमारय-जडणापरिअ-
मिरिपिनयप्रम्मग्रि-गुरुचरण-सीम-

नापपिमारय-नापतित्य-
मुणिनापपिनय-परिडाग

अज्जत्तत्तालोए

ज्ञाण-मिद्धी णाम छट्ट पयरण
ममत्त ।

मत्तम पयरण

जोगस्सेणी ।

इच्छा य मत्थ च समत्थया य
 इत्थ पि जोगस्स भणीअ मेआ ।
 अज्जो सुबोद्धस्स पमाइणो वि
 जो धम्मम्मायरणाद्विलासो ॥

६

विसुद्धमद्धरस्स मुणाणिणो अ
 पमायवज्जन्स जहस्ससत्ति ।
 जा धम्मजोगो वयणाणुसारी
 स सत्यजोगो निगदिज्जईअ ॥

७

ईयम्मि जोगे पडुय गयस्स
 सत्याऽपसज्झाणुभवेगगम्मो ।
 उद्दं जो अपसमत्थयाप
 सामत्थजोगो परिभासिओ सो ॥

८

न सिद्धिसपाडणद्वडभआ
 सब वि सत्या उवल्लभयोद्दा ।
 सग्गणुआ तो इदरा हवज्जा
 ता 'पाइम ण्णाणगओ स जोगो ॥

5

Ichhāyoga Shāstrayoga and Sāmārthya yoga are also divisions of Yoga. The first of these is Ichhāyoga where one though knowing well and already desirous of performing religious practices is lazy [The desire of advancing on the way to spiritual good is Ichhāyoga.]

6

It is called Shāstrayoga where the degree of right belief and that of right knowledge are higher than what it is in the Ichhā yoga and where laziness is destroyed and where the practice of religious ceremonies is in conformity with sacred scriptures according to one's capacity.

7

The wise persons call it Sāmārthya yoga which perceptible only to such intuitional perception as is unattainable even with scriptural knowledge is achieved by his pre eminent spiritual exercises by the great sage conversant with the practice of Yoga through scriptures.

8

All the special means for the achievement of Perfection are not capable of cognition through scriptures. If it be so Omniscience can be obtained by the studies of scriptures only but it is otherwise. So this Sāmārthya yoga is connected with intuitional knowledge [Prātibha jñāna].

इच्छा य मत्थ च समत्थया य
 इत्थ पि जोगस्स भणीअ भेआ ।
 अज्जो सुबोद्धस्स पमाइणो वि
 जो धम्मकम्मायरणाहिलासो ॥

६

विसुद्धसद्धरस सुणाणिणो अ
 पमायवज्जस्स जहस्ससत्ति ।
 जा धम्मजोगो वयणाणुसारी
 स सत्यजोगो निगदिज्जईअ ॥

७

इयम्मि जोगे पडुय गयम्म
 सत्थाऽपसज्जाणुभवगगम्मो ।
 उट्ठ जो अपसमत्थयाए
 सामत्थजोगो परिभासिओ सो ॥

८

न सिद्धिसपाडणट्टवमआ
 सब वि सत्था उवल्लभयोदा ।
 सत्तण्णुआ तो इहरा हवज्जा
 ता 'पारम'ण्णाणगओ स जोगो ॥

5

Ichhāyoga Shāstrayoga and Sāmarthyā yoga are also divisions of Yoga. The first of these is Ichhāyoga where one though knowing well and already desirous of performing religious practices is lazy [The desire of advancing on the way to spiritual good is Ichhāyoga]

6

It is called Shāstrayoga where the degree of right belief and that of right knowledge are higher than what it is in the Ichhā yoga and where laziness is destroyed and where the practice of religious ceremonies is in conformity with sacred scriptures according to one's capacity

7

The wise persons call it Sāmarthyā yoga which perceptible only to such intuitional perception as is unattainable even with scriptural knowledge is achieved by his pre eminent spiritual exercises by the great sage conversant with the practice of Yoga through scriptures

8

All the special means for the achievement of Perfection are not capable of cognition through scriptures. If it be so, Omniscience can be obtained by the studies of scriptures only but it is otherwise. So this Sāmarthyā yoga is connected with intuitional knowledge [Prātibhā jñāna]

०

त पाइभ केवलणाण-भाणु-
 पुव्वावगास अरुणोदयाभ ।
 'रिअभरा', 'तारय' एवमाइ-
 नामाणितस्सि अउरे वयति ॥

१०

सनामरुघो अयमत्थि जोगो
 स धम्म-जोगेहि भये दुमेओ ।
 तेसु घ अज्जो खयगावलित्थे
 सेलसिमायस्स दस विइज्जो ॥

११

अणा समानाइअ जोगमज्ज
 अणतय फोरइ अप्पयिज्ज ।
 इत्तूण मोहावरणतराया
 सज्जो तिआकेवलनाणसात्री ॥

१२

परो अजोगा वि मणोवयग-
 वापाररोहा परिपुण्णयाप ।
 महोदण सइ जोअणेण
 जोगो भवभोनिहिरोहरुवा ॥

9

The morning light precedes the rise of the sun in the morning similarly Prātibha Jñāna [the intuitional divine knowledge] precedes the absolute Knowledge [Kevalajñāna] Other Yogis even designate this knowledge as Ritambharī [holding to the truth] or Tārakā [spiritual clearness]

10

This Yoga is also known as Sannyāsa Yoga It is of two kinds Dharmā Sannyāsa and Yoga-Sannyāsa The first of these is practised in the state of Kṣhīpakā Shrenī [the eradivative route] and the other in the state of Shvileshī [rock like firmness]

11

Having attained the first [i.e. Dharmā Sannyāsa] Yoga the soul manifests its infinite power and having destroyed all the destructive karmas [Mohā Jñāna Darshanā ūvarana and Antarāya] at once becomes divine soul endowed with infinite knowledge Kevala jñāna becomes the embodied god omniscient or omnipotent

12

The second Yoga i.e. Yoga Sannyāsa is not any meditation but it is such a state or an effort where all the functions of mind speech and body are stopped in every way So it is Ayoga on account of the stopping of all movements inner or outer It is also called Yoga because it leads on to the state of Absolute Freedom This Yoga is the shore of the ocean of worldly existence

१३

जागा इमा तन्खणओ अन्मी-
 सन्तो सिअ पावइ मुक्कदेहो ।
 सेसाणि कम्माणि हि केअलम्मि
 लद्धे, खणेणेव विणासए सो ॥

१४

दृढत्थिअ लाउफल जलम्मि
 उभ जहा गच्छइ लेवणासे ।
 उद्ध तद्वा गच्छइ सब्वकम्म-
 लेवप्पणासा विमलो परप्पा ॥

१५

अय सहायो वि मओ बुद्धाण
 ज जाइ कम्मावगमम्मि उद्ध ।
 उभ वयतो अअचिद्धए सो
 खणेण लोअगए परप्पा ॥

१६

नओ अहो एइ न गारवस्ताऽ-
 भाया, न यऽग्गे अणुवग्गहत्ता ।
 अपेरगत्ताहि न चा तिरिच्छि
 लोअस्त अग अग्गो भव तो ॥

13

This Yoga is acquired at the last moment of life by the Omniscient. By means of this Yoga being in a moment destitute of all Karmas the soul relieved from the body attains absolute freedom. The karmic forces which remain at the time of the attainment of Omniscience [kevalajñāna] are completely destroyed in a moment under this Yoga.

14

As the gourd which stands firm at the bottom of water floats on the water when the dirt with which it is besmeared is cleared off so the perfectly purified soul goes up when the plastering of moral impurity of all karmic forces is destroyed.

15

It is the nature of the soul to go up when it is free from all karmic forces. The ascending Supreme Soul at once reaches and abides in the topmost part of Loka.

16

Thus the superior spirit does not descend from this plane owing to the absence of heaviness or weight. It does not ascend higher for the want of auxiliary motion. It does not progress forward in an oblique direction without being assisted by initial velocity, consequently its proper abode is at the top of the phenomenal world.

१७

महेस्वरा ते परमस्वरा त
 सयभुणो त पुरिसुत्तमा ते ।
 पिआमहा ते परमेष्ठिणो ते
 तद्वागया ते सुगया सिवा ते ॥

१८

स ईसरो हे सुहभागधेवा !
 मे माणमे होज्जउ हसकप्पो ! ।
 अमु उवाओ परमपलाहे
 महत्तपुण्णो परिवइअव्वो ॥

१९

आलक्षण भउइ जारिसमेरिसी खु
 सपज्जप परिणई इअ सव्वणाय ।
 आलयण परमनिम्मललीअरागो
 चे धेअपप नणु नया किमवेअखणिज्ज ? ॥

17

These Perfect Souls are Maheshvartas
 Parameshvartas Svayambhus Purusbottamas
 Pitamahs Parameshthis Tathagatras Sugatras
 and Shivas

18

O good lucky persons ! let this divine
 Lord be seated as a swan on your lotus like
 heart or let Him enlighten your heart like the
 sun keep this constantly before your mind
 that this is the essential means for the attain-
 ment of the Supreme Spirit

19

It is within the cognizance of all that
 the soul takes within itself the form or
 impressions of the objects meditated upon
 What desires remain [unsatisfied] when the
 dispassionate Supreme Spirit perfectly unshak-
 ed is resorted to ?

६५

सत्यप्रियारय-जडणायरिअ-
सिरिविजयधम्मस्वरि-गुरुचरण-सीम-

नायप्रियारय-नायतित्थ-
मुणिनायप्रिय-प्रिडण

अज्झत्तत्तालोए

जोगस्सेणी णाम सत्तम पयरण
ममत्त ।

अङ्कम पयरण

अंतिम-सिक्खा ।

1

This spirit is the receptacle of limitless powers Only the fortunate one endeavours to realize it When this spirit shines all the objects are illumined and when it does not all the objects are enveloped in darkness

2

The soul shines when infatuation is totally destroyed The destruction of infatuation results from the reflection of Truth [Tattvas] One should think of who I am why this worldly existence or wandering in Sansāra is what happiness and misery are and what this phenomenal expansion is

3

True renunciation does not arise in an ordinary man who is a mere imitator and who is not accustomed to reflection the cause of developing the knowledge of Truth

4

And no one can enter the path of absolution without real renunciation Thus human life would be wasted So one should be devoted to maintaining good thoughts [Bhīvanās]

5

All people wandering [in this world] by their varied karmic forces are of diversified natures. On account of the diversity in age, intellect and power, all persons do not deserve to act in one and the same way.

6

It is impossible to conceive that all embodied beings can command facility with regard to preparatory means. So all do not become equally fit to practise Yoga.

7

Yet one should indeed strive to exalt one's soul according to one's abilities. One, though moving slowly on the right path, reaches the goal surely even after a long time.

8

Religious scriptures have been propounded for the sake of the removal of mental impurities. So keeping this object in view, one should perform the rituals with unsullied mind.



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५

अथवा न लभे विद्यालयं न तु
 अथवा न लभे विद्यालयं न तु
 अथवा न लभे विद्यालयं न तु
 अथवा न लभे विद्यालयं न तु

१६

अथवा न लभे विद्यालयं न तु
 अथवा न लभे विद्यालयं न तु
 अथवा न लभे विद्यालयं न तु
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१७

अथवा न लभे विद्यालयं न तु
 अथवा न लभे विद्यालयं न तु
 अथवा न लभे विद्यालयं न तु
 अथवा न लभे विद्यालयं न तु

१८

अथवा न लभे विद्यालयं न तु
 अथवा न लभे विद्यालयं न तु
 अथवा न लभे विद्यालयं न तु
 अथवा न लभे विद्यालयं न तु

9

Indeed Dharma is said to be the purity of mind for the sake of which alone religious rites are meant to be performed. The fruitfulness of actions is in proportion to the purification of mind.

10

Religious rites and ceremonies even though of different kinds should be considered to be useful if they are directed towards the purification of mind. It is not meet to dispute with regard to their diversity.

11

All religious rites and ceremonies have been propounded for the purification of mind. And as there are various means for one and the same end their diversity is not objectionable.

12

In the phenomenal world which is everywhere full of illusive and disturbing atmosphere everything can be attained by activity but the spiritual good the most difficult of attainment requires very great efforts.

13

For the sale of this body which is to be destroyed to day or tomorrow owing to the distress of various kinds of diseases agonies and disturbances who would commit unrighteous actions which hurl down the doer into the obse of misery in the next world

14

He who is really disgusted with the torments of the conflagration of Sansāra, should be wakeful with all his might to protect himself from the blows of passions

15

He who is the conqueror of his mind is the conqueror of the world The riches of the world roll at his feet The servitude to senses is the only way to degradation or misfortune

16

The nature of Dharma lies in non injury austerly and restraint Even Indras coming down from the foot-seat of their throne fall at the holy feet of the sūnt and bow to him who adhering to the above said Dharma has rendered himself beyond the reach of even the shadow of sin

17

Those who destroy the virtue of Prāhma charya by their misbehaviour not only ruin their body but their fortune also. Such fickle minded persons throw their life in terrible darkness.

18

To cure physical restlessness, to dispel mental dejection and to restore reputation the observance of Prāhmacharya is the most unfailing power.

19

For the removal of calamities and for securing mental serenity it is necessary to observe the vow of Brahmacharya with the uninterrupted firmness of mind.

20

All men are overtaken by anxiety. Before whom do you wish to tell your sorrowful tale of misery for redress? Depend upon yourself! You are yourself possessed of ability.



21

By the deviation from the right path embodied beings themselves invite misery
The unobstructed general way to happiness is to live always a righteous life

22

A man of good character though knowing little or wanting in intellectual power is pious fortunate and blessed while one of misconduct though a rival to Brihaspati in his brilliancy of talent is of a low position or of a mean type

23

Even a poor man is happy by his contentment while even a king is unhappy by his covetousness Really speaking contentment is the origin of happiness and covetousness of misery

24

The comfort of the mind and its uneasiness are the characteristics of happiness and misery respectively The only key to happiness is good conduct for constantly adhering to which one should make one's strength alive or forceful

25

It is not proper for you to boast or to be puffed up with pride if some eulogize you Honour and dishonour are fleeting as the colours of evening The nature of the world is indeed strange

26

Even a rich man if he be burning with jealousy stung by arrogance cruel to others out of greed if he be thus dull witted lives a miserable life Such a man indeed strives to destroy his auspicious future

27

Never mind if a man cannot oblige others but he should not do nor tend to do ill to others If a person cannot perform the special religious rites he should at least refrain from committing unrighteous deeds

28

Injury and the like are well known as sins If a person does not commit them and constantly adheres to the path of morality even then he is sure to accomplish his spiritual welfare

२९

He who is possessed of honesty purity in dealings and proper restraint, makes his life happy and being a friend of the universe [all the beings of the world] he becomes fit for Moksha

30

Spiritual life begins with moral purity which is laid down by the wise at first among the virtues leading to the right path Margānusāri Gunas

31

A person even if he does not believe in things imperceptible to senses [Paroksha Tattvas such as soul rebirth etc] but is desirous of knowing the truth is an admirer of the virtues of others and is intent upon observing a virtuous life will surely be blessed with spiritual welfare

32

That theism is only nominal which is accompanied by wicked conduct Atheism endowed with meritorious conduct is far better than theism conjoined with wicked conduct

33

One should not be provincial to others owing to their following another sect or religion. As all are devoted to God we should cherish brotherly attitude to one another.

34

For the attainment of Absolution there is fixed neither some special mode of rites or ceremonies nor some special sect or religion but the source of its attainment lies in spiritual tranquillity or equanimity only.

35

Persons belonging to any sect or religion if they are devoted to annihilate their passions and to purify their conduct undoubtedly obtain final emancipation.

36

The real or essential principle of Dharma is unanimously admitted to be spiritual tranquillity. He who strives for it will be liberated. So it is improper to be adverse to other sects.

37

There are various systems of philosophy but the fundamental principle of all these is one and that is character and this is the necessary consequence of knowledge. It is improper to have a perverse attitude towards other sects.

38

It is probable to make others understand with courteousness but not with anger or impudence. Hostility is excited by hostility. In the whole world love is the best of all powers. Even in enlightening others it is very useful.

39

Even the refutation of unreasonable arguments should be carried on without partiality and hatred. The high minded are everywhere equanimous then what to say of their being equitable towards other sects.

40

A person who is subdued by passions even though adhering to his religion degrades his life while a person who has subdued his passions in spite of his not following any special sect secures the high blessing of his soul.

41

All scriptures and preceptors are at one with regard to the definition of Dharma. Dharma lies in the purification of conduct otherwise the religious rites prove fruitless.

42

Even among the classes which are said to be low, there may be persons of good conduct while even among the Prāhmaras there may be some who are of bad behaviour. None can be considered to be superior or worthy of respect simply on account of one's birth or caste. Really speaking it is the virtues that are the object of reverence.

43

One becomes a Juna by control over the mind, a Brahmana through the elevation of spiritual knowledge, a Kshatriya by protecting others from danger and afflictions and a Manushya by the consideration of real duties.

44

The aim of human life should be rightly considered. Wealth and enjoyment (Artha and Kāma) are not its ideals. Being steady in good conduct one should make oneself beneficent to others.

45

To the diseased even heaven is an abode of misery while the healthy sports gaily even in a cottage of leaves Health is highly helpful in human activities and its acquisition and protection depend upon self-restraint

46

Pure water and air good company simple and wholesome [Sāttvika] food cleanliness reading good books and proper labour these are the means essential for health

47

Daily pray to God in the morning and also at the bed time remember Him concentrate your mind on Him and then with good thoughts and joyful emotion fall into sleep!

48

As a vehicle moves by the co operation of two wheels so our soul can be elevated by the conjunction of knowledge and practice This is the very way through which the soul becomes purified like a unsullied mirror

53

This world is strangely attractive keep aloof from its insinuating attractions, and be devoted to actions beneficent to others as well as to your own soul'

54

Though living in Samsāra, men should not forget the aim and end of life under any circumstances In the end disposition to the soul is the secret or quintessence

55

Thus I possessed of a smattering of knowledge have briefly described the above mentioned subject regarding the spiritual knowledge for my good The good and sympathetic will [I believe] go through it I shall think myself to have been more successful if some one is enlightened thereby

53

This world is strangely attractive keep aloof from its insinuating attractions and be devoted to actions beneficent to others as well as to your own soul!

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विज्ञा-सिक्खण-धम्मिअभावपसारणगग्निदृजत्तेहि ।
साहिच्चिअसंवाए जगपडिअगीअकित्तोण ॥ १ ॥

साहिच्च-णाणजोगा अणुगहिपहिं विदेस-विण्णेहि ।
अद्विथुणिअ-चदिआण भत्तिप्पभार-णमिरहिं ॥ २ ॥

भारहनियाऽहिगारिप्पणमिअआयससाहुवरिआण ।
उवसम-सयम-समयामुत्तीण विस्सबध्ण ॥ ३ ॥

लोगुत्तरपुण्णजोइ-मगलमयतव-महेसिदेवाण ।
सत्थविमारय जइणाइरिअ विजयधम्मसूरीण ॥ ४ ॥

चरणमोहहभिगो सत्तक्किवामिक्खुओ समणबालो ।
काही पाइअगथ अप-हिअ नायविजओ ण ॥ ५ ॥

तेसि गुरुगयाणं पट्टधरत्ते पट्टाणसीसाण ।
इइदासतत्तमहुदहि-विज्ञारइहपयप्पसिद्धाण ॥ ६ ॥

धी-तेअभासुराण विबुहाऽऽधामयपबधकत्तूण ।
गुणगाएवगदभाणं सूरीण विजय-इवाण ॥ ७ ॥
[सत्तहिं कुलगं]

I the beggar of the grace of sants and an humble disciple of the great sage Shāstra vishārada Jaināchārya **Vijaya Dharma Suri** whose glory has been extolled by the erudite of the world for his great efforts for the propagation of the studies of Sanskrita and Prakṛita and of religious emotion and for literary service as well who has been eulogized and saluted out of holy reverence and pure devotion by many western learned scholars whom he has obliged by helping in their literary service and studies, whose ideal character of saintly life has been bowed to by the Nareshas and officers of India who was an incarnation of quietude restraint and equanimity and who of highly magnificent grandeur was endowed with the sense of universal brotherhood and auspicious austerity — I **Nyāyavijaya** have composed this Prakṛita work Now Indra vijaya Suri possessed of the greatness by virtues is well performing his duties as the successor of the great sage Gururū — **Indravijayasuri** who is renowned by the significant titles of Itihāsatattva mahodadhī and Vidyāvallabha etc, who is effulgent by intellectual power and lustre and who has written many important works useful to the learned [17]

अञ्जसतत्तालोअस्स सकप रइअस्स मे ।
 कय रूघतर एअ पाइए थेव-वड्ढण ॥ ८ ॥

विक्कमओ जलनिहि-निहि-निहि-ससि-
 [१९९४] वासम्मि जामनयरम्मि ।
 वासावामे पुण्णे पायडिओ मे अय गथो ॥ ९ ॥

This Prāī rita work is the change of my Sanskrita work Adhyātmatattvālola which I had turned to Prāī rita before a long time Of course some new verses have been added to this volume [8]

This work was brought to light after the rainy season [Chaturmāsa] of the year 1994 [Vikrama Samvat] which I passed at Jīmnagar [Kathiawar] [9]

६७

मत्थप्रिमारय-जङ्गायरिअ-
सिरिप्रिजयघम्मसरि-गुरुचरण-सीस-

नायप्रिसारय-नायतित्थ-
मुणिनायप्रिचय-विरइओ

अज्झत्तत्तालोओ

समत्तो ।

सह-कोसो ।

[एभगधगयकइवाहसहाण अत्यबोहो]

अ

अक्ष	(अक्ष)	१ सू०
अक्षय	(आ+स्यन्द्)	१५।१३
अक्षय्या	(आ+स्य्या)	१३३
अक्षयुद्धिअ	(अक्षयिष्ठ)	
अग्नि	(अग्नि)	
अच्छ	(१ आस्, २ अच्छ) १ अक्षय, २ अक्षय	
अच्छर	(आक्षर्य)	
अज्ञ	(१ अज्ञ, २ अज्ञ ३ अज्ञ [पूत])	
अज्ञप्त	(अज्ञप्त)	
अज्ञप्तिअ	(आक्षयिष्ठ)	
अज्ञाप	(अज्ञाप)	
अड	(अड)	
अणञ्ज	(अणञ्ज)	५।१६
अत्त	(१ आत्मन्, २ तत्त[पीडित])	
अत्तमाण	(अत्तमाण) अत्त, अत्त, अत्त	
अत्या	(अत्या)	
अत्यिअ	(अत्यिअ)	
अप	(आत्मन्)	
अपणय	(आत्मीय)	
अप्पाद	(स+दिग्) स दश अपापो, १३३	
अप्युल्ल	(आत्मीय)	

अप्फुण्ण	(आक्रान्त)	दप्पाअेल
अधिभट्टिअ	(सगत)	
अमय	(अमृत)	
अलिअ	(अलीक)	अगत्य
अल्ल	(आर्द्र)	लीनु
अल्लिव	(अर्पय्)	आपत्तु
अवअच्छ	(ह्लाद्)	अुग थपु
अवत्थय	(अपार्यक)	निग्थिक्क
अवत्थव	(अवास्तव)	अनास्तनिक्क
अवरिं	(उपरि)	उपर
अवलेष	(अवलेप)	अल्लु क्क
अवह	(रचय्)	रचयु - करयु
अवह	(उभय)	उे-अन्ने
अह	(असौ, अमू, अद्)	अे
अहत्ता	(अधस्तात्)	नीथे
अहिकन	(अहिकान्त)	पथन
अहिल्ल	(फाक्ष्)	आल्लुपु

आ

आइरिअ	(आचार्य)	
आगरिस्स	(आकर्ष)	आकर्षल्लु
आढत्त	(आरब्ध)	आरल क्क

आढ्य	(आ+रञ्नु भाव-कर्मन्तु रूप)	आर षन्तु
आदिअ	(आहत) आ-ये, आह पाभेय	
आय	(आगत)	आयेय
आय	(आत्मन)	
आयस	(आदर्श)	
आयर	(१ आचार, २ आदर)	
आयरिस	(आदर्श)	
आरिय	(आर्य)	
आलिङ्ग	(आलिङ्ग) आदि गिन, म षद्	
आलुर	(इह)	आगन्तु
आपया	(आपदा)	आपति
आपामय	(आपश्यक)	१३वी
आविअ	(आवृत्त)	आननयेय
आमज्ज	(आमाद्य)	पाभीने
आह	(कास्)	याहुतु
आहिमुम्ब	(आभिमुग्ग)	स भुष्पाड
आदिवच्च	(आधिपत्य)	आभित्त

इ

इगात्र	(अगात्र)	अ गात्र
इध	(चिह्न)	
इहरा	(इतरथा)	अन्यथा

ईसि (ईपत्) शोऽ

उउ	(उतु)	
उक्केर	(उत्कर)	ममूद
उन्मय	(उत्खात)	उभाऽल
उन्डूढ	(उत् + क्षित)	डे की दीवेन
उज्जु	(उजु)	
उत्थव	(रुध्)	गेऽतु, ३ वतु
उत्थार	(उत्साह)	
उद्ध	(ऊर्ध्व)	
उत्पाल	(कथय्)	ऽलेतु
उत्तम	(ऊर्ध्व)	
उत्तमथ	(अभ्यागम्)	पागे आऽतु
उम्ह	(ऊष्मन्)	म ताप, गम्भी
उद्द	(आर्द्र)	लीतु
उत्पल्लव	(उप+म्हृ)	पडाऽतु, सऽडाऽतु
उत्पत्ति	(उपाप्ति)	उपासना
उत्पिय	(उत्+विज्)	उद्देग ऽग्ने
उत्तल	(प्र+रु)	प्रसऽतु
उत्तमंभ	(उत्सेक)	गर्

ऊ

ऊसर	(उत्सव)	
ऊसार	(आसार)	वेगनाग्री वर्षा
उत्सुअ	(उत्सुक)	

ए

एगवई	(एकपरी)	भागी
एण्हि	(इदानीम्)	दुभजा
एत्ताह	"	"
एथ	(अत्र)	
एसज्ज	(ऐश्वय)	
एह	(एर)	११३

ओ

ओअद्	(आ+छिद्)	डीन१३
ओअर	(अव+त्)	उतर३
आमास	(१ अत्रकाश, २ उपवास)	
ओज्जर	(निर्झर)	अरु
आण्प	(अर्पय्)	आप३
ओमाण	(अयमान)	अपमान
आयस्ति	(ओजस्विन्)	अयान्
ओह्	(आर्द्र)	ली३
आस्तिअन्त	(अयसीदत्)	सी३३

आहाव	(आ+श्म)	आहंभश् ८२३
ओहीर	(अप+ह)	अपहुरश् ८२३

क

कइवाह	(कृतिपय)	क्रेल्लो
कउहा	(ककुम्)	दिगा
कणेह्वच्च	(कणेह्वत्य)	पूप्, आहं
कम्मय	(उष्+भुज्)	उपभोग ८२५
कम्मस	(कल्मप)	१ पाप, २ भलिन
करञ्ज	(भञ्ज्)	भागपु
कवट्टिअ	(कदर्थित)	निऽपना पामेस
कसण	(कृष्ण)	काणु
कसिण	(कृत्स्न, कृष्ण)	१सर्, २ काणु
कायव्व	(कृत्तय्य)	
कासइ	(कस्यचित्)	कोणु
कासवी	(काश्यपी)	पृथ्वी
काहल	(कातर)	दाय०
किडि	(किरि)	सु ३
कुन्दिअ	(कुत्सित)	निन्दित
कुन्दिह्ल		छिद्र
केहह	(कियन्)	क्रेतु
केरिन्ड	(कीददा)	केतु

कोआस	(चि+कम्)	निःसुत्र
काडि	(कुठ)	शुद्ध-मन्त्र
काहल	(कुतूहल)	

ख

खभ	(स्तम्भ)	धातुने
खसिअ	(खचित)	व्याप्त
खुण	(मस्तू)	दुष्प्रसू
खेहय	(द्वयटक)	निप

ग

गगार	(गद्गद्)	
गडू	(गत्त)	
गडूह	(गर्दभ)	आडा
गत्य	(प्रस्त)	गधिडा
गद्ध	(गर्ध)	
गरई	(गुरी)	लोचुपता
गखिर	(गविन्)	साडे, गडोटी
गारय	(गौरय)	अहू डारी
गेज्ज	(ग्राह्य)	

घ

घेप	(प्रहणार्थक प्रद् घ कर्म-भा-१३५)	
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च

चाय (त्याग)

चुच्छ (तुच्छ)

छ

छमा (क्षमा) भृष्टी

छम्मत्थ (छद्मस्थ) अक्षरार्थज्ञ, सराग

छाही (छाया) छाया

छिव (स्पृग्) स्पर्श - रमे

छिदा (स्पृहा)

छोव (श्रुत) जीह

छीण (क्षीण)

छुच्छ (तुच्छ)

छुहा (? सुधा = शुच) १ अमृत, १ क्षुवा

ज

जइआ (यदा) न्याडे

जढ (त्यक्त)

जत्त (यत्न)

जव (यापय) १ अत - १ वपु

जिअ (१ जीष, २ जित) १ अय, १ अताअले।

जिण (जि) १ अय, २ अय पाभवे।

जीह
जुण्ण
जूर

(लृञ्ज्)
(जीर्ण)
(जिद्)

शरभात्

पिन्त थत्

झ

शझ
झर
झिञ्ज
झुण
झुणि

(स+तप्)
(क्षर्)
(क्षीय)
(जुगुप्स्)
(घनि)

सतप्त थत्

उरत्

क्षील थत्

निन्दत्

ठ

ठड्ढ
ठीण

(म्लग्ध)
(स्व्यान)

नामेव

ड

डङ्ग
डङ्ग
डङ्ग

(दष्ट)
"
(वग्ध)

हरायये।

"

अग्रेन

ण

ण
णञ्ज

(रमम्, तम्, ताम्) अने, आने
(आ [मल्लुत्]त् आन-भ३५)

ण-रूप	(ज्ञ-रूप)	चेतनरूप
णव्व	(ज्ञा (मलधु) नु भा-न-कर्मरूप)	
णासी	(अज्ञासीत्)	व्यप्यु
णिउड्ड	(मरुज्)	प्युडुडु
णिज्झर	(क्षि)	क्षील थपु
णिटाल	(ललाट)	
णिम	(नि+अस्)	स्थापपु
णिल्लस	(उत्+लस्)	उल्लसपु
णिल्लूर	(छिद्)	छेदपु
णिहोड	(१नि+घारय्) १ नि-वारण करपु, (२ पातय्) उडानपु २ पाउपु	
णीग्घ	(आ+क्षिप्)	आक्षेप करवो
णुमण्ण	(१ निमग्न, २ निपण्ण) १ भग्न २ छेडेव	
णुच्च	(प्र+काशय्)	प्रकाशित करपु

त

तइम्म	(तधिय)	२-२गि
तण्हा	(तृष्णा)	
तण्यज्ज	(तात्पर्य)	
तरिस्स	(तर्प)	तर्पस
तव	(१ तपस्, २ स्तव) १ तप, २ स्तुति	
तव	(त्रप्)	शरभापु
तविअ	(तप्त)	तपेल

तिरङ्गसा	(तित्तिङ्गा) क्षमा, सङ्क्षुब्धता	
तिण्ह	(तीक्ष्ण)	
तिण्हा	(तृष्णा)	
तित्ति	(वृत्ति)	
तिष्प	(उत्त)	
तुपर	(त्वर्)	तनरा करवी
तूर	(तूर्य)	नात्रु - नाघ
तूह	(तीर्थ)	

थ

थी	(स्त्री)	
थुवय	(स्तावक)	स्मृति करनार
थूण	(स्तेन)	थेअ
थेअ	(स्तय)	थेअर
थेण	(स्तन)	थेअ
थेरिअ	(स्थैर्य)	स्थिरता
थेव	(स्तोक)	अ८५
थोर	(स्थूल)	

द

दरन	(देन्य)	
दतावल	(दतावल)	
दरिअ	(दृप्त)	दाथी गनि१३

दाणि	(इदानीम्)	डुमपु
दारिसणिअ	(दार्शनिक)	
दाव	(दर्शय्)	अतापु
दिण्ण	(दत्त)	आपेपु
दिहि	(धृति)	ईय्
दीहर	(दीर्घ)	लापु
दुआइ	(द्विजाति)	प्राक्षल
दुम	(धवल्य्)	धोणपु
दू [द्वामु]	(दू)	दुभी यपु
दूम	(दावय्)	स ताप उपमवयो
दूहय	(दुर्भग)	दुभांगी
दूर	(द्वार)	
देव्य	(देव)	

ध

धणिअ		अत्यन्त
धारी	(धात्री)	पृथ्वी
धिज्ज	(धैर्य)	
धिप्प	(दीप्)	दीपपु
धीर	(धैर्य)	
धृजा	(दुहितृ)	पुत्री

न

निअ	[ट्टर]	लोड
निअत्त	[निवृत्त]	
निपसण	[नृ-पासन]	नराभ
निम्मव	[निर्+मा]	अनावड, अरुड
निपल	[निर्+पद्]	निष्पन्न थडु, अनपु
निसुट्ट	[निपातिन]	पाडेव
निहित्त	(निहित)	स्थापित, भूडेव
नीरजण	(भजन)	नाश करेवो

प

परैर	(प्रनीति)	
पउत्ति	(प्रवृत्ति)	
पसु	(^१ पर्गु, ^२ पासु) इ कृडाडे, ^३ वृण	
पशल	(प्रत्यल)	समर्थ
पच्चूद	(प्रत्यूष)	प्रभात
पच्छ	(पथ्य)	
पज्जर	(कथय्)	कडेपु
पडसुआ	(प्रतिश्रुत्)	प्रतिशा
पडिअग	(अनु+अज्)	अनुसरुड
पडिस्ता	(शम्)	गान्ता थडु
पणाम	(अर्पय्)	आपडु

पप्य	(प्राप्य)	पाभना जोग
पम्भार	(प्राग्भार)	भाडे गेजे
पयल्लु	(प्र+सृ)	प्रसरतु
परमुद्द	(पराङ्मुख)	विभुज्ज
परक	(परकीय)	पारक
परिवित्त	(परिवृत्त)	अद्यायेव
परोप्पर	(परस्पर)	
पल्लिखिअ	(प्रदीपित)	आणेव
पलोट्ट	(पर्यस्त)	इं डेल-पाडेव
पवण	(१ प्रवण २ पवन)	१ प्रवीलु २ पवन
पव्वाय	(म्ले)	अज्ञान थपु
पहाण	(१ प्रधान, २ प्राहण)	१ प्रधान, २ नाग
पहुण्ण	(प्र+भू)	समर्थ थपु-शकतु
पाइअ	(प्राहृत)	प्राहृत भाया
पाउस	(प्रावृप्)	वर्षाकटु
पागय	(प्राहृत)	प्राहृत
पाडिचया	(प्रतिपद्)	
पाडच्चर	(पाटच्चर)	थोर
पाडिण्फद्धि	(प्रतिम्पर्धिन्)	प्रतिस्पर्धी
पायड	(प्रकट)	
पार	(प्राकार)	डिडेते
पारकेर	(परकीय)	पारक
पा-घडण	(पाद्-पतन)	पगे पडणु

पा-वीड	(पाद-वीड)	
पावासु	(प्रवासिर)	प्रवासी
पासु	(पासु)	सूरी
पासुत्त	(प्रसुम)	भुतेन
पिक्क	(पन्व)	पाडेय
पिच्छी	(पृष्ठी)	
पिसल्ल	(पिशाच)	
पिद्ध	(पृथक्)	अवग
पिड्ड	(पिटर) शासन-निगेन	धास्ती
पुध	(पृथक्)	अवग
पुरा	(पुर)	नगरी
पऊल	(पीयूष)	अमृत
परत	(पर्यन्त)	
पोम्म	(पद्म)	हमरी
पोम्मा	(पद्मा)	वक्ष्मी
पोरिम्	(पौरुष)	पुरुषार्थ

३

बाण	[बाण]	१ आसु, २ ओम्मा
बाहा	[बाहु]	हाथ
बहुत्त	[प्रभूत]	अहु

भ

भग	[१ भाग्य, २ भग्न]	
भण	[भस्मन्]	७२३
भयस्तद्	[वृद्धस्पति]	
भसल	[भ्रमर्]	
भाण	[भाजन]	
भारह	[भारत]	
भिष्फ	[भीष्म]	७५२
भिद्भल	[विद्भल]	
भिस	[भाम्]	६५३
भिसय	[भिषक्]	६५४

म

मइल	[मलिन]	
मतु	[१ मतु]	१ २५२१५
	[२ मन्यु]	२ ६०५
मग	[१ मग्न, २ मार्ग]	
मद्य	[मद्]	३५६ ६२६
मद्य	[मर्त्य]	३५७ ६२६
मच्चु	[मृत्यु]	
मडप्पर		३५८ ६२६
मणिभ	[मनाक्]	३५९

मणुष्ण	(मनोष्ण)	भनो।।६२
मल	(मृद्)	भमण।६-२५ग६३
मह	(काक्ष्)	६३७३
माउक	(१ मृदुक, २ मृदुत्प)	
मिच्छु	(मृत्यु)	
मिलाभ	(म्लै)	२५।।१ थपु
मीसालिभ	(मि.२)	मिश्रित
मुद	(मूर्धन्)	भस्तक
मुण	(ष्ठा)	७।।७।३
मुदकष	(मूष्ण)	
मेरा		भयाँ।।
मल्ल	(मुच्)	गे५पु-भू३३
मोरउह्ला	(मुधा)	पृथा
मासा	(मृषा)	असत्य
मोह	(१ मोष, २ मयूष)	१ व्य. ११ २ कि२।।

३

रग	(रक्त)	१ ग।।गो५, २।।१।।
रण	(अरण्य)	
रयण	(१ रत्न, २ रचन)	२ २५।।
रस्ति	(रदिम)	कि२।।
रा-उल	(राज-कुल)	

रायम	(राजास)	क्षयगेग
रिअ	(प्र+विग्)	प्रवेश करयो
रुक्त्	(वृक्ष)	
रुण्ण	(रुदित)	१ रोओल, २ रोउ
रोर	(रोर)	२६

ल

लाउ	(अलायु)	तुअडी
लिच्छ	(लिप्स्)	भेणनना छच्छु
लुअ	(लून)	हापेल
लुफ	(रुण)	गेगी
लुड	(लुड्)	आगेरुतु

व

वक	(वक्)	वाकु
वदारय	(वृन्दारक)	१ देव, २ भुभ्य
वथ	(१ काक्ष २ वज्)	१ छच्छु २ नउ
वच्छ	(वृक्ष)	
वज्जर	(वथय्)	छेउ
वड्ढव	(वर्धय्)	वराउतु
वणे		निश्चयार्थक अव्यय
वम्फ	(काक्ष)	छच्छु

धम्मद्व	(ममथ)	काम
धलगा	(आ+रुह्)	यकतु
धह	(व्य ३)	पीडित थपु
धदा	(व्यथा)	पीडा
धाउल्ल	(व्याकुल)	
धायाय	(व्यादाय)	(भेडा) शीडीने
धार	(द्वार)	
धारण	(व्याकरण)	
धास	(वर्ष) १ सपत्सग, २ परसाह	
धासा	(वर्षा)	परसाह
धाह	(याघ)	शिकागी
धाहम्म	(व्या+हन् तु भा+कर्म-३५)	
धाहित्त	(व्याहत)	कडेपु-उत्ता
धाहिप्प	(इधनार्थक व्या+ह् तु भा+कर्म-३५)	
धिअणा	(वदना)	
धिरण्ह	(वितृष्ण)	तृष्णारहित
धिउड	(वि+नाशय्)	नाग करवे
धिञ्ज	(वीर्य)	
धिशा	(घोडा)	
धिदत्त	(भक्ति)	पणम
धिदय	(अर्जु)	उपार्जित
धिणिण	(हो हे)	उपार्जित -२३
		ये

चित्त	(घृत्त) १ आचरला, २ धयेव	
विहाय	(विद्रुत)	विनष्ट
विरा	(वि+ली)	विषय पाभवे।
विलया	(घनिता)	
विलिभ	(व्यलीक)	असत्य
विसडुल	(विसस्थुल)	व्याकृत, अव्यभिचित
विसढ	(विपम)	
विहल	(विफल)	
विहा	(घृथा)	
विहण	(विहीन)	
विहोडण	(ताउन)	
वीसर	(वि+स्मृ)	विसंगु
वीसु	(विष्वक्)	यारे तरुथी
वुदारय	(वृन्दारक)	१ भुज्य ० देव
वण्णाणिअ	(वैज्ञानिक)	
वेरग	(वैराग्य)	
वेसरिस्स	(वैसट्टय)	निवक्षणाता-निश्चिन्ता
वोसट्ट	(विकसित)	विगसप्राप्त

म

सद	(सदा)	
सदभ	(शयित)	मुतेस

सरर	(स्वर)	
सकल	(शृङ्खल)	
सग	(शृंग)	साङ्ग
सज्ञा	(सध्या)	शिष्य
सनाम	(आ+वृ)	
सपाउण	(सप्र+आप्)	व्याहृतं
सक्य	(समृत)	सभ्यं प्राप्तं कृतं
सज्ञार	(सस्कार)	
सकाल	(सत्कार)	
सकिर	(ससृति)	
सञ्ज	(साध्य)	
सञ्जम	(साध्यस)	
सदिल	(शिथिल)	लय
सजिअ	(दानेस्)	
सण्ड	(सूक्ष्म)	धीरे
सत्य	(१ शास्त्र, २ शस्त्र ३ स्वस्थ, ४ म्वास्थ्य, ५ सार्थ, ६ शस्त)	
सद्धि	(साधम्)	साधे
सप	(स्यात्मन्)	सनात्मा
सम	(सङ्ग)	
समत्त	(१ समन्त, २ समाप्त)	
समाउस	(समाभुङ्क्त्वा)	आहोशं ज्ञेयं

समुह	(सम्मुख)	अभिभुभ
सर	(१ शर, २ स्मर, ३ सरस्, ४ स्वर)	
	१ आल. २ काम, ३ पाणी-त'गाय, ४ स्वर	
सरण	(१ स्मरण, २ शरण)	
सरय	(शरद्)	शरद् ऋतु
सस्स	(शस्य) १ प्रशस्य, २ क्षेत्रगत गान्य	
सामरुड	(सामर्थ्य)	
सामज्ज	(साम्राज्य)	
सारथ	(समा+रच्) रथपु, ठीक'र करपु	
सिणिज्झ	(स्निह्)	भनेडु करवे।
सिघ्र	(सैन्य)	
सिमिण	(स्वप्न)	
सिर	(सृज्) शर'पु -रथपु -करपु	
सिलिह	(स्लिष्ट)	स युक्त
सिधिण	(स्वप्न)	
सिह	(स्पृह्)	याडुपु
सीस	(कथय्)	कडेपु
सीस	(१ शीर्ष, २ शिष्य) १ भरतः २ शिष्य	
सुदेर	(सौन्दर्य)	
सुकिल्ल	(शुक्ल)	
सुक्ख	(शुष्क)	
सुज्ज	(सूर्य)	
सुण्ह	(सूक्ष्म)	

सुवे	[श्वस्]	आरती टाय
सूअ	[मृत]	साग्धि
सूरिस	[सुपुरुष]	
सूहव	[सुभग]	सौभाग्य रान
सज्जा	[शय्या]	
सोअमल्ल	[सौकुमार्य]	मुकुमारता
सोण्डीर	[१ शौण्डीर, ० शौण्डीर्य]	
	१ पनाडभी २ पराडभ	

ह

हकार	[आम्भारय]	जोपानड
हलुअ	[लघुक]	लडु
हस	[हस्]	डास पाभयो-घटडु
हित्य	[प्रस्त]	लयलीत, नस्त
दिसीअ	[हपीन]	निय
टट	[अघस्]	नीये



